

THE
Baptist Magazine.

FEBRUARY, 1824.

The Rev. Robert Hall's Description of the Rev. Messrs. TOLLER and FULLER, late of Kettering; from a Memoir prefixed to "Sermons on various Subjects, by the late Rev. Mr. Toller."

"THE settlement of Mr. Fuller, the venerable secretary of the Baptist Mission, in the same place, by giving scope to a virtuous emulation, was probably equally beneficial to both parties. From the absence of competition, and the abundance of leisure attending a country retirement, the mental faculties are in danger of slumbering: the rust of sloth too often blunts their edge, and impairs their brightness, which nothing could be more fitted to counteract, than the presence of such a man as Mr. Fuller, distinguished for constitutional ardour and industry.

"It has rarely been the privilege of one town, and that not of considerable extent, to possess, at the same time, and for so long a period, two such eminent men as Mr. Toller and Mr Fuller. Their merits as christian ministers were so equal, and yet so different, that the exercise of their religious functions in the same place, was as little adapted to produce jealousy, as if they had moved in distant spheres. The predominant feature in the intellectual character of Mr. Fuller, was the power of discrimination, by which he detected the minutest shades of difference among objects which most minds would confound: Mr. Toller excelled

in exhibiting the common sense of mankind in a new and impressive form. Mr. Fuller never appeared to so much advantage as when occupied in detecting sophistry, repelling objections, and ascertaining with a microscopic accuracy, the exact boundaries of truth and error: Mr. Toller attached his attention chiefly to those parts of christianity which come most into contact with the imagination and the feelings, over which he exerted a sovereign ascendancy. Mr. Fuller convinced by his arguments, Mr. Toller subdued by his pathos; the former made his hearers feel the grasp of his intellect, the latter the contagion of his sensibility. Mr. Fuller's discourses identified themselves, after they were heard, with trains of thought; Mr. Toller's with trains of emotion. The illustrations employed by Mr. Fuller (for he also excelled in illustration) were generally made to subserve the clearer comprehension of his subject; those of Mr. Toller consisted chiefly of appeals to the imagination, and the heart. Mr. Fuller's ministry was peculiarly adapted to detect hypocrites, to expose fallacious pretensions to religion, and to separate the precious from the vile; he sat as 'the refiner's fire, and the fuller's

soap:’ Mr. Toller was most in his element when exhibiting the consolations of Christ, dispelling the fears of death, and painting the prospects of eternity. Both were original; but the originality of Mr. Fuller appeared chiefly in his doctrinal statements, that of Mr. Toller in his practical remarks. The former was unquestionably most conversant with speculative truth, the latter perhaps possessed the deeper insight into the human heart.

“Nor were the characters of these eminent men, within the limits of that moral excellence which was the attribute of both, less diversified than their mental endowments. Mr. Fuller was chiefly distinguished by the qualities which command veneration: Mr. Toller by those which excite love. Laborious, zealous, intrepid, Mr. Fuller pressed through a thousand obstacles in the pursuit of objects of public interest and utility: Mr. Toller loved to repose, delighting and delighted, in the shade of domestic privacy. The one lived for the world; the other for the promotion of the good of his congregation, his family and friends. An intense zeal for the advancement of the kingdom of Christ, sustained by industry that never tired, a resolution not to be shaken, and integrity incapable of being warped, conjoined to a certain austerity of manner, were the leading characteristics of Mr. Fuller: gentleness, humility, and modesty, those of Mr. Toller. The secretary of the Baptist Mission attached, in my opinion, too much importance to a speculative accuracy of sentiment: while the subject of this memoir leaned to the contrary extreme. Mr. Fuller was too prone to infer the character of men from their

creed; Mr. Toller to lose sight of their creed in their character. Between persons so dissimilar, it was next to impossible a very close and confidential intimacy should subsist: a sincere admiration of each others talents, and esteem for the virtues which equally adorned them both, secured without interruption, for more than thirty years, those habits of kind and respectful intercourse, which had the happiest effect in promoting the harmony of their connexions, and the credit of religion.

“Much as Mr. Fuller was lamented by the religious public in general, and especially in his own denomination, I have reason to believe there was not a single individual, out of the circle of his immediate relatives, who was more deeply affected by his death than Mr. Toller. From that moment he felt himself nearer to eternity; he accepted the event as a most impressive warning of his own dissolution; and while a thousand solemn and affecting recollections accompanied the retrospect of a connexion which had so long and so happily subsisted, one of his favourite occupations was to revive a mental intercourse, by the frequent perusal of the sermons of his deceased friend. It is thus that the friendship of high and sanctified spirits loses nothing by death but its alloy: failings disappear, and the virtues of those whose ‘faces we shall behold no more,’ appear greater and more sacred when beheld through the shades of the sepulchre. Their spirits are now united before the throne.”

THE CHURCH AT EPHESUS.

No. I. Rev. ii. 1—7.

THE city in which this church was situated, was the metropolis

of the *Proconsular Asia*, a part of what was called the *Lesser Asia*. It was particularly famous for the *temple of Diana*, a most magnificent and stately structure, reputed to be one of the seven wonders of the world. Its inhabitants were noted before the introduction of the gospel among them, for their idolatry and skill in magic, and for their luxury and lasciviousness. The church was first formed in the year of our Lord, 54, of about twelve men, (probably converted Jews,) who had been previously baptized by John the Baptist on a credible profession of their repentance towards God, and their faith in the promised Messiah.* The labours of the apostle Paul, by whom these persons received perfect instruction respecting the gospel dispensation, were so greatly blessed, that the church soon became large and flourishing. Here he continued to labour for three years, "ceasing not to warn every one night and day with tears." The epistle which the apostle sent them while he was a prisoner at Rome, (probably about the close of his first imprisonment in the year 63, the ninth year of the emperor Nero) as it contains no reproofs, would lead to the conclusion, that during the six years after he had taken his final leave of them, so that they were "to see his face no more," that church had retained all its primitive purity and simplicity: the "grievous wolves" of whom he forewarned them, had not yet been suffered to enter in among them, "not sparing the flock." How long it was after this, before those corrupt men arose, even from the bosom of the church, "speaking

perverse things, to draw away disciples after them," does not appear.† It has been supposed, that the first epistle of Paul to Timothy, (who, it is said, was "ordained the first bishop of the church at Ephesus,") was designed to counteract the erroneous principles of *Phygelus* and *Hermogenes*; who had succeeded in turning away "all them which were in Asia" from the apostle's doctrine; and of *Hymeneus* and *Philetus*, who had "overthrown the faith of some" by their fatal errors respecting the fundamental doctrine of the resurrection. It was either these, or men of a similar character whom he thus describes: "Having a form of godliness, but denying the power thereof.—For of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses," (by imitating his miracles) "so do these also resist the truth, (by appearing as the ministers of righteousness) men of corrupt minds, reprobate concerning the faith. But they shall proceed no further:" (than the Egyptian magicians were suffered to go) "for their folly shall be made manifest to all men as theirs also was."‡

It is not wonderful, therefore, that we find intimations in an epistle written upwards of thirty years after this period, that while the church, generally speaking, was in a good condition, and was doubtless considered by themselves and others, as in circumstances of great prosperity, HE who had represented himself to John, as "holding the seven

* Acts xix. 1—6.

† Acts, xx. 29. 30.

‡ 1 Tim. i. 15. ii. 17—26. iii. 6, 10.

stars in his right hand," and as "walking in the midst of the seven golden candlesticks" should discover things among them highly displeasing, deserving his faithful censures: though he had discovered many things in their spirit and conduct which he highly approved, and which he mercifully and graciously commended.

1. The church had been, as it were, called out into the field of warfare to endure the fiery trial of persecutions and reproaches for the sake of Christ; and had endured those heavy afflictions with holy fortitude and invincible patience: not fainting in the evil day: nor like Ephraim, though armed with the panoply of heaven, turning their back in the day of battle; but "strong in the Lord, and in the power of his might, they had been able to stand against the wiles of the devil; and to wrestle not only against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places:" i.e. the *religious* wickedness attending the idolatrous practices, which were unblushingly committed in the temple of Diana, "the great goddess, the idol which fell down from Jupiter," and "of which the city of the Ephesians was the worshipper," or "the temple keeper." For a church, in such a city, to have retained the simplicity of Christ in regard to the doctrines and ordinances of the gospel, and to have kept their garments unspotted from the world, was a proof of the divine energy by which they were supported, and of the holiness of the faith which they professed; and by which their hearts were purified. That must, indeed, have been an ho-

nourable church, where its pastor, "the angel" of the church, had the gratification to hear the Saviour say, of those under his care, "*I know thy works, and thy labour, and thy patience.*"

2. The church had discovered zeal for the honour of the gospel, for the purity of doctrine and discipline, and, out of regard to the authority of Him who was King in Zion, had felt such a detestation of unholy principles and conduct, that they "could not bear them which were evil." Like Levi, who was found at Massah, by those who strove to corrupt him at the waters of Meribah,† so the church at Ephesus, when corrupt persons were discovered, "said unto his father and unto his mother, I have not seen him, neither did he acknowledge his brethren, nor know his own children:"—they "observed the word and kept the covenant" of the Saviour,—putting away the wicked person: and thus clearing themselves of even the suspicion of having participated in other men's sins; by retaining in their communion, those who were enemies to the cross of Christ. They had faithfully enforced the ecclesiastical censures which the laws of Christ required in such cases; not by the secular terrors of the magistrate, which has been the practice in *Popish* countries universally; and generally in those where *Protestant* establishments have existed; destroying, instead of promoting *christian* discipline; but by faithfully warning, and, when found incorrigible, by "withdrawing from them as brethren walking disorderly:" thus regarding the inspired advice to their first pastor,

† Deut. xxxiii. 9.

Timothy—"From such turn away."*

3. The church had detected some of those, who, like Satan, were "transformed as an angel of light," and had assumed the character of inspired messengers, and had probably pretended, in confirmation of their mission, to work miracles, and to display, and to communicate miraculous gifts to their disciples. They had tried these spirits by the standard of divine truth, and had found them to be reprobate silver; they had touched them as with Ithuriel's spear;

———"For no falsehood can endure Touch of celestial temper, but returns Of force to its own likeness."

And these "false apostles were found to be liars." "Discovered and surprised," they appeared in their own "grisly" form: whilst the astonished christians, "half amazed," but yet "unmoved with fear," accost them in the language of divine truth: "for you be sure shall give account" to Him, "whose we are, and whom we serve:"—thus rejecting their messages with disdain, and their arrogance with contempt. Honourable church whom the omniscient Saviour thus commends:—"And hast tried them, which say they are apostles, and are not: and hast found them liars." Bright example this, which all christians ought to observe, and resolutely imitate; rejecting all those who, in the character of ministers, "profess that they know God; but, in works, they deny him, being abominable and disobedient, and unto every good work reprobate." Such are those men, among our churches, who are Antinomian in principle and practice: depredators on the

christian public, the plagues of christian society, and the scorn of the world. "Ye shall know them by their fruits. Do men gather grapes of thorns, and figs of thistles?"

4. The church had laboured to extend the knowledge of the Saviour's name, and had sustained, with exemplary fortitude, all the troubles to which they had been exposed, in attempting to promote his glory in the world. They had exercised the most astonishing patience under all their sufferings and trials, which they had been called to endure; and, without fainting under their toils or tribulations, had courageously persevered, labouring constantly and tenaciously, for the honour of Christ in the world. To have received the commendations of the Saviour, on account of having abounded in these fruits of the Spirit; "the work of faith, the patience of hope, and the labour of love," gives us a very high conception of the excellence of their character as individuals; and of the high degree of church prosperity to which they had attained. O! that those who compose our churches, may discover such fortitude in the midst of dangerous temptations; such patience in the furnace of affliction; such zeal for the spread of the gospel; and such perseverance in every good word and work; that their respective pastors may say of all their members: "For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of the Lord Jesus Christ at his coming? For ye are our glory and joy."

5. Notwithstanding all that was so exemplary, and lovely, and of good report, the merciful and compassionate High Priest,

* 2 Tim. iii. 5.

touched with the feeling of their infirmities, had "somewhat to alledge against the church." They had "lost" the warmth and fervour of their "first love;" the ardency of affection to him and to his cause, which they had expressed "in the day of their espousals;" the day of the gladness of their hearts," when they first tasted that the Lord was gracious, and felt all the joys which flowed from a sense of his pardoning mercy, and of the exceeding riches of his grace; when, from their love to him, even those "who had used curious arts, brought their books together, and burned them before all men;" notwithstanding "the price of them was found to be fifty thousand pieces of silver." When, under the powerful influence of the word of God, which mightily grew and prevailed, they came to the apostle, "confessing and shewing their deeds;" and, from the reverence felt for the divine authority, and the gratitude discovered for the Saviour's atoning and redeeming love, "fear fell on them all, and the name of the Lord Jesus was magnified." But *now* they had declined in the ardour of their devotions, and in the vigour of their affections; they did not now attend his worship with the same anxious solicitude to know the will of their Lord, nor run in the ways of his commandments with enlargedness of heart. They probably either wholly neglected, or attended with indifference to, private or family prayer:—they had now imbibed the love of the world, and had lost the influence of the love of God;—or they were attending their shops, and their warehouses at the time when they might have attended meetings for social prayer; or

they thought it necessary to lay *up* for themselves treasures upon earth; instead of laying *out* their money in the cause of God, and thus to lay up for themselves "treasures in heaven;" "providing a good foundation against the time to come, that they might lay hold of eternal life." Their affections were set on things below, absorbed in worldly cares and anxieties, or attracted by golden dust; when they ought to have been set on things above, elevated by the consideration of Christ being seated on the right-hand of God; and this, notwithstanding they professed to have been raised with Christ to a spiritual life, and that they were expecting, when HE, who was their life should appear, in whom their life was secured, that then they would appear with him in glory.

Distressing, indeed; is the thought, after all they had experienced of the Saviour's tenderness and compassion, his abundant mercy, and his readiness to forgive; and after all the communications of grace which they had received, and all the protection which he had afforded them; that *now*, when their "salvation was nearer than when they first believed," they should appear clothed with the unfruitful works of darkness, rather than with the armour of light: that they should not be walking circumspectly, redeeming the time, knowing the days were evil. Oh the awful depravity of the human heart, which even the exhibition of the Saviour's love cannot subdue; which prevents us from being animated by the smiles of his approbation, and from being deterred by his awful denunciations! Surely, if it were not for indulging, instead of mortifying, the sin which

dwelleth in us, the love of Christ would so powerfully constrain us; would so mightily bear us away; that, in proportion as we advanced towards the celestial city, we should feel all the attractions of Paradise, and animated by the hope of being for ever with the Lord, should, under the impelling influence of the Saviour's love, "purify ourselves, even as he is pure."

The manner in which the compassionate Redeemer reproved them for this partially alienated state of mind, and the consequent evils which had flowed from it, proves that He considers a decline in love to him an evil of no ordinary magnitude, and a fault of the highest description in the catalogue of mental crime. Were not this the case, such language as the following would not have proceeded out of the mouth of Him who knows how to sympathize with the weaknesses, while he will not excuse or palliate the ingratitude of his people. "Remember, therefore, from whence thou art fallen, and repent, and do thy first works, or else I will come unto thee quickly, and remove the candlestick out of its place, except thou repent." Repentance is the only way by which the Saviour's displeasure can be removed: the only means by which his threatened judgments can be averted. The calamity threatened, is one of the most awful which a servant of God could experience in the present world. For the preaching of the gospel to be removed from a city, and the church of God, "the golden candlestick," to have its light darkened, on account of our want of love and zeal for the Saviour's honour, is a dreadful consideration: that those who should be "the lights of the world"

should contribute towards its being left in darkness, is indeed enough to make the ears of every one that heareth it to tingle. May the gracious Saviour put his hand a second time to his work, and by the mighty energy of the Spirit upon our hearts, enable us "to do our first works."

That the pastor and members of the Ephesian church might not despond nor despair, as if the Saviour intended to cast them off for ever, and would be favourable no more, he again addresses them in "good words and comfortable words." "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate." As much as if he had said, Thy heart is with my heart, in detesting the impure works of these lewd professors: and this is a proof which I gladly acknowledge, that while thy heart has been but *cold*, thy professions of attachment to me have been sincere: "the spirit indeed is willing, but the flesh is weak."

With what mighty force in this connection is the concluding exhortation: "He that hath an ear let him hear what the Spirit saith unto the churches;"—and especially to the church at Ephesus! Whilst the glory that awaits the conqueror of all the enemies which lie in the way of his duty and happiness, and manfully breaks through all oppositions, is surely sufficient to encourage our hearts, and to inflame our love. "To him will I give to eat of the tree of life, which is in the midst of the paradise of God;" the fruit of which is "glory, honour, immortality, and eternal life." "Merciful Saviour, forgive our sins, in that we have left our first love;" and quicken us again, that we may love thee most intensely, serve thee most faithfully, that

after we have served our generation by the will of God, we may then receive the promise.

IOTA.

London, Jan. 2, 1824.

Nathan's Mission to David,

2 Samuel xii.

OF the various methods of writing adopted by the inspired penmen, there is, perhaps, no one more adapted for usefulness than the *Parabolic*. There is so much in this mode of conveying instruction or reproof to arrest the attention, to please the imagination, to exercise the understanding, to inform the judgment, to interest the affections, and to mend the heart, that we find it adopted by the most celebrated teachers of antiquity, especially in the eastern countries, on the most important occasions. Who has not admired the interesting parables of our Lord, and been struck with the propriety of delivering such unwelcome truths to the Jews by this mode, as could scarcely have been delivered in any other? One would almost imagine, that this great Teacher wished not all at once to expose their confusion to each other, and therefore conveyed cutting reproofs, and preferred heavy charges, under a veil, leaving it to their consciences to explain and carry home what he delivered, that their souls might be filled with confusion; while the natural images by which the truths were conveyed, tended to fix them indelibly on their minds.

It is not the design of this paper, however, to enlarge on the beauties of the scripture parables in general, but to attempt to exhibit some of the most interesting traits of this one in particular,

and to point out some of the lessons which it seems eminently calculated to teach.

The first thing that strikes us when reading the chapter referred to, is, THE MISSION OF NATHAN TO DAVID AS CONSIDERED IN ITSELF. It has God for its Author. "And the Lord sent Nathan to David." (ver. 1.) The Supreme Being is not an unob-servant spectator of the conduct of mankind. HE who is spotless in purity, cannot, with indifference behold the transgression of his law; he must take cognizance of sin. And especially must he notice it in his own people; for them has he selected from the world to be "a holy nation, a peculiar people, zealous of good works:" them he has chosen "to show forth his praise:" they are his family, and his eye in a peculiar manner is fixed upon them. David does not tell his most intimate friend his design in commanding Uriah to be put in the front of the battle; but God knew it, and he will take means to bring his sin to his remembrance. How kind was God to send Nathan to David! Why did he not say, "He hath sinned, let him alone; let him take the consequences of his transgression?" No; he has thoughts of mercy, and not of wrath. Behold now the Prophet going at the command of God to reprove a *Monarch*. Kings are highly elevated in human society; they receive the flattery and adoration of thousands of their fellow-creatures; they are as gods to their people, few of whom dare tell them of their faults, but many, as fawning sycophants, are ever ready to say with the Tyrians and Sidonians, when before Herod, "It is the voice of a god, and not of a

man." Raised, however, as they are above their fellow-creatures, they are accountable to God. Men may varnish over their crimes, and almost represent them as virtues; but Jehovah sees sin, by whomsoever committed, in its true colours; and in the punishment of it he will deal with the monarch as with the peasant.

A second thing which occurs to the mind in this account is, THE MANNER IN WHICH THE PROPHET DISCHARGES THE DUTY ENJOINED UPON HIM. 1. It was done *affectionately*. There are some who laugh at the idea of the feelings being appealed to on subjects of morality and religion, but Nathan knew that the affections are inlets to the heart, and that every passion may furnish a motive to be employed in the service of religion. Every thing that is calculated to attain the end which the messenger of heaven has in view, should be resorted to; and who can tell the advantages of enlisting the affections in this sacred cause?—2. This duty was discharged *wisely*. A messenger from God is not at liberty to adopt any means he thinks proper to attain his end. He who sent his Prophet to David, instructed him how to deliver his message. Much depends upon the season, the spirit, and the manner in which reproof is administered. The righteous must not only smite in kindness; his words must be like oil; they must gently insinuate themselves into the heart, produce proper feelings, and lead to suitable resolutions. Though Nathan was clothed with a commission from heaven, he did not enter the palace abruptly, and begin at once on the direct object of his mission; but, "being wise, he

sought out acceptable words;" he told an interesting tale, which in the end was made to bear on the subject, (verses 1—4.) "That the heart of David," says an eloquent and excellent author, "was insensible to his crime, or hardened against it, appears from the circumstance, that during at least nine months he seems to have felt no compunction, and had expressed no penitence. In this state of mind openly to have attacked his conduct, would have irritated, but could not have melted him. The Prophet has therefore recourse to a parable, the parts of which display the most correct judgment, and the most exquisite feeling. The substance of it was calculated to rouse all his passions as a man, and all his justice as a monarch; and its application, like an unexpected stroke of thunder, smote his conscience, and destroyed all his security in a moment."*—Observe, in this parable, how every word *tells*. The oppressor was a *rich* man, and therefore had not the temptations arising from poverty to steal; he was rich, and therefore able to contribute to those who stood in need. This rich man was visited by a traveller, who solicited a share of his kindness. The laws of hospitality in that age and country would not allow him to give a refusal; nor need he, because he was rich, and had plenty. He ought to have remembered the blessedness of giving to the needy; as in so doing we resemble our heavenly Benefactor. He took in the traveller, bid him welcome to his table, made professions of kindness to him, and ordered supper to be prepared; but, behold, the

* Collyer's Lectures on Scripture Parables, pages 105, 106.

lamb was *stolen*: and from whom? It was stolen from a fellow-citizen, a man who had a right to expect that his richer neighbour would have protected his property;—this fellow-citizen was a *poor* man, and God had issued awful threatenings against those who oppress the poor;—he was so poor that he had but *one lamb*;—that one lamb had not been stolen, nor had it been given him—he had *bought* it with the money he had saved from his scanty earnings;—it was too the constant companion of him and his children;—it was, in a word, an object that he loved much too well: this was the lamb that was stolen,—all that the poor man was worth,—stolen to show to the stranger a kindness that did not exist—and stolen, although “the rich man had exceeding many flocks and herds.” How apparent are his covetousness and oppression! how abominable his hypocrisy! how inexcusable his conduct! How calculated is this tale of woe to excite feelings of abhorrence and indignation! Every thing shows the wisdom of the Prophet. 3. But this is not all—he discharges his duty, *faithfully*. The commission he has received from God must be executed; his duty to God, his sovereign, demands it. However trying to his personal feelings, Nathan must not fear even the face of a monarch, when he is the bearer of a message from heaven. Who can view without admiration his entrance into the palace? He had probably been long absent from court; he had not been sent for, nor advised with, by his sovereign; but, without hesitation, he enters; all around him is splendour; all that he sees is calculated to deter him from his purpose;—there sits his

monarch, whose smile can raise him to honour, and whose frown can deprive him of life. But does he fear to deliver his message? No, he proceeds with undaunted courage to depict to his royal hearer the evil of sin, and to bring it home to his conscience, in that cutting language, “Thou art the man!” (ver. 7.) “It is scarcely possible,” says the writer already quoted, “to read this parable without tears. What Bathsheba was to Uriah, as the wife of his bosom, and his *only* beloved—and the cruel injustice of the monarch, who had even *too many* indulgences—are most touchingly portrayed in the ewe lamb of the poor man, his only lamb, nourished and brought up with his children, and most dearly prized,—and contrasted with the wealth, power, and oppression of the rich man, whose cruelty is represented to have been as wanton as his measures were unjustifiable, insulting, and violent. The indignation of the king, which followed a tale that he supposed to be matter of fact, is natural and strong: his judgment is severely just, and it is confirmed by an oath. At this moment, the tremendous, the abrupt charge, ‘Thou art the man!’ changing the monarch into the criminal, turning upon himself his anger, his justice, and his sentence, at once impresses the heart, and demonstrates, more powerfully than could a thousand arguments, the force and fitness of this mode of instruction.” How mighty the force of truth! how will it support the man of God in its delivery! Nathan shall not fear to reprove a David when he sins;—Elijah shall not be afraid to reprove Ahaziah for idolatry;—John shall have courage to warn a Herod of his crimes; and a

Luther shall undauntedly protest against the conduct of an impious Pope. When God is on our side, when we are engaged in his service, we need not fear the face of man. We must in any wise reprove our brother; we must deliver the messages of God to our fellow-men, be they placed in whatever stations they may.

AND WHAT EFFECT DOES THIS PARABLE PRODUCE UPON DAVID? "The words of the wise are as goads," the striking with which produces pain. We have here an exemplification of the truth of Solomon's declarations, "As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." Such a reprover is of inestimable value, his conduct being founded upon genuine regard to the individual whom he reproves; and the reproof itself being valuable, because it does good to the person who properly receives it;—tends to his happiness,—and raises him in the rank of moral worth. It is impossible that the faithful and energetic, the wise and affectionate preacher, should labour in vain: his words will resemble arrows which *must* pierce, or nails that *must* fasten. "The word of God is quick and powerful;" or *living and energetic*;* sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." It must wound the heart to which it is applied, and lead it to seek a remedy for its moral disease. We see these remarks illustrated in the case of David. Speaking of the effect which this parable produced, the author before named remarks, "It opened the

eyes of the royal penitent to his guilt and danger; and the powerful emotions of his mind are exhibited in that most affecting and beautiful Psalm† which he wrote on this occasion." Harken now to his language, as recorded in the chapter before us, "I have sinned against the Lord," ver. 13. The Prophet has not laboured in vain. God has carried his own word to the sinner's heart; he has opened his eyes to see the evil of his ways. He now views all the deformity of his crimes, and the awful magnitude of his sin: "I have sinned *against the Lord*:"—"against thee, thee only have I sinned:"—I have sinned against him whom I ought to have supremely loved, on account of his excellencies, and his benefits,—against him "whose law is holy, just, and good." "*I have sinned*;" *I*, who have received so many peculiar mercies from his hand;—*I*, who have been raised from the sheep-fold to the throne, and who have been blessed with riches and honours above any other man;—*I*, who have been called by the blessed God, made acquainted with his will, and inspired with a hope of immortality; even "*I have sinned*." O how aggravated and abominable my crimes! Who can read the agonies of his mind, as depicted in the psalm already referred to, without feeling a holy hatred to sin, and an earnest desire to depart from it, and "touch not the unclean thing?" Nor does David merely see the *evil* of sin, but he acquiesces in the *punishment* that God awarded to him on account of it. This punishment was of the most afflictive nature—nothing less than the death of a dear and beloved child. Jehovah threatened that it should

* Wemyss's Biblical Gleanings, page 95.

† Psalm li.

"surely die," (ver. 14). It sickens, (ver. 15): such an illness could not but affect him; it leads him to his God; he feels afresh the guilt of his sin; he prays for the child's life; but his fastings, his tears, and his prayers, avail not,—the child dies, (ver. 18). "Then David arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord and worshipped: then he came to his own house, and when he required, they set bread before him; and he did eat." It was fit that he should "bear the indignation of the Lord, because he had sinned against him." We never feel truly penitent till we acknowledge the entire justice of the Divine conduct in the punishment of sin, and say, with the Israelites of old, "We have sinned: do thou unto us whatsoever seemeth good unto thee." (Judges x. 15). This spirit David eminently possessed, and, in this respect, furnishes an example worthy of our imitation.

And is there no APPLICATION of this parable, that can be made to the reader? . . . If Nathan were now commissioned to visit our world, could he not, after exhibiting the picture of a man who had transgressed against God, say to each of us, "Thou art the man?" How have we treated the God of our mercies? He made us what we are; he endowed us with powers capable of reasoning, with faculties capable of enjoyment; he has given us "all things richly to enjoy;" he has blessed us with ten thousand proofs of his benevolent regard; he has loved us to such a degree as to "give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life: and how was he

treated? He was "despised, and rejected," and put to a cruel death. He sends his Holy Spirit "to convince the world of sin, of righteousness, and of judgment:" and how have we treated him? Have we not robbed him of the service we ought to have paid him, of the hearts we ought to have devoted to him, and of the glory we ought to have ascribed to him? Instead of cheerfully and cordially submitting to the divine government, have we not said, "We will not have him to reign over us?" How ungrateful our conduct! What can exceed the baseness of our crimes? How should our hearts beat, and our bosoms glow, with gratitude that we are yet alive! How astonishing is the fact that God should send messages of mercy to us! Messages, it is true, like that which Nathan took to David, calculated to produce pain and sorrow of heart: but the wound is only probed, that a complete cure may be effected. He that inflicts the wound, can effect a cure. How cheerfully and how thankfully, then, should we accept of pardon!—that pardon which caused the heart of David to sing for joy!—that pardon which brings glory to God, and happiness to men:—that pardon which may yet be obtained. O reader, apply for it, and be happy. No longer sin so grievously against God and yourselves, as to despise the messages of his mercy, and to reject his Son;

"For if your ears refuse
The language of his grace,
And hearts grow hard like stubborn
Jews,
That unbelieving race;
The Lord, in vengeance drest,
Will lift his hand and swear,
You that despise my promis'd rest
Shall have no portion there."

A KEY TO THE BOOK OF JOB :

An Abstract of Caryl's Epistle to the Reader, prefixed to his Exposition of the fourth, fifth, sixth and seventh Chapters.

THE subject of debate between Job and his three friends is the grand question of providence; the events and distribution whereof seem so cross-handed in giving trouble and sorrow to godly men, and joy and prosperity to the wicked.

There are three general principles wherein Job and his three friends are cordially agreed; and a fourth wherein they are united in opposing him.

They were all agreed, 1. That, *all the afflictions and calamities which happen to men are perfectly known to God.* 2. That *God is the Author and efficient cause, the orderer and disposer, of those calamities.* 3. That *considering his most holy Majesty and unquestionable sovereignty, he neither doth nor can do injury to any of his creatures, whatsoever affliction he is pleased to lay upon them, or how long soever he suffers it to continue upon them.* Upon these principles, they all speak glorious things of the power, wisdom, justice, holiness, and sovereignty of God; but the tongue of Job, like a silver trumpet, lifts up the name of God so high as almost to drown the voices of his friends.

The fourth principle which they defend, and which he utterly denies, is, *That whosoever is good, and doeth good, shall receive a present reward, according to the measure of good which he hath done; and that whosoever is wicked, and doeth wickedly, shall be visited with present punishment, according to the measure of his demerit; and that, if at any time*

a wicked man flourish, in outward prosperity, yet his flourishing is very momentary, and suddenly, in this life, turns to, or ends in, visible judgments. Also, if, at any time, a godly man be withered with adversity, yet his withering is very short, and suddenly, in this life, turns to, or ends in, visible blessings. From this position Job's three friends endeavour to make a conclusion upon his afflicted case unfavourable to his innocency, viz. that *whosoever is greatly afflicted, and is held long under the burden of his affliction, that man is to be numbered with the wicked, though no other evidence or witness appear or speak a word against him.*

ELIPHAZ attempts to prove that all the outward evils which overtake a man in the journey of life are the consequences of his own sin, and the effects of the justice of God. See chap. iv. 8. This conclusion he applies personally to Job, chap. xxii. 5, 6. As much as if he had said, We cannot accuse thee of sin from thy conduct, but we know from thy afflictions that thou art guilty of the most horrible iniquities.

BILDAH grants that afflictions may fall upon a righteous person, yet, if God do not speedily relieve him, and restore him to his former estate, then such a man may be censured and condemned as unrighteous. See chap. viii. 5, 6, 20, 21. His inference was, that as Job's afflictions were of long continuance, he could not be an upright man.

ZOPHAR maintains, that the reason of all afflictions is the absolute will and pleasure of God; and that, as his counsels are unsearchable, and his ways past finding out, it is in vain to inquire about either his wisdom, justice, or mercy, in the dispensations of

his providence. See chap. xi. 7, 8, 12, 14, 15, 16. Upon this principle he intimates, chap. x. 29, that Job's afflictions were the portion of a wicked man, and the heritage that God had appointed him.

JOB extricates himself from all these difficulties, and answers all their unkind speeches, by adhering closely to the following sentiments. The providence of God dispenses outward prosperity and affliction indifferently to good and bad men; therefore no infallible judgment can be formed of any man's spiritual state, by his temporal circumstances. See chap. ix. 22, 23. In this strong hold and royal fortress, Job secures himself from all the attacks of his opponents, and confutes all their arguments, resolving to maintain this position as long as he lived, let his censorious friends say what they would against him, or the most wise and holy God do what he pleased with him. That he was a sinner, he readily grants; that he was a hypocrite he flatly denies: that the Lord was righteous in all his dealings with him he cheerfully acknowledges; that himself was unrighteous, because he was thus afflicted, he will not admit. How perfect soever he was, he grants that he needed the free grace of God to justify him; but he asserts strongly, that he could justify himself against all the charges of men.

The speeches of Job are made up of acknowledgments of his sinfulness, and denials of insincerity; humbling himself before God, and acquitting himself before men, imploring mercy from the Lord, and complaining of the unkindness of his brethren.

It cannot be denied, that in consequence of the extremity of

his pain, the anguish of his spirit, and the unkindness of his friends, Job uttered some unwary speeches; for which ELIHU reproved him gravely and sharply; of which Job repented sorrowfully and heartily; and all which the most gracious Jehovah passed by and pardoned freely, not imputing sin to him. The Lord said to Eliphaz, "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath; ye have not spoken of me the thing which is right, like my servant Job."

The inference from the whole is, that correct views of the afflictive providences of God towards his people are essential to promote our own comfort, and that of our afflicted friends; and also to show forth the praise, and enjoy the approbation of God.

IOTA.

Religion in America, without an Establishment.

(From Duncan's Travels.)

THE Baptists had 2,927 churches in 1817. (Warden.) chiefly in the Southern and Western states.

The Methodists 2,000 congregations. In the same districts.

The Congregationalists 1,200 churches. Their strength lies in New England.

The Presbyterians 900 churches. Almost confined to New York and Pennsylvania.

The Associate 50 churches.—The Associate Reformed 100 churches.—Answering to the Scotch Antiburghers and Burghers.

The Dutch Lutherans 200 congregations. Chiefly in New York and New Jersey.

The Catholics are about 75,000 in number, as reckoned by Dr. Morse in 1819, and are most unmerous in Maryland.

The Episcopalians from 250 to 300 churches. Chiefly in the Southern, but partly in the Middle states.

The Quakers about 190 congregations.

And there is a small number of Cameronians, Mennonists, Universalists, Moravians, Tunkers, &c.

“Putting all these together, we shall find that there are above 8,000 churches or societies for public worship, among a population of ten millions, which is quite as large a proportion as in Scotland, where the number of churches and Dissenting chapels is about 1,400 or 1,500 for a population of two millions. And when we recollect the disadvantageous situation of these ten millions of Americans, who are dispersed over a surface six times as large as Britain and Ireland, we must admit that the spontaneous zeal of the people is more than an adequate substitute for the artificial stimulus of establishments. The salaries of clergymen in the larger congregations are from 2,000 to 4,000 dollars, (£450 to £900). They are commonly supported by the proceeds of pew-rents and voluntary contributions, but they derive also considerable emoluments from marriages, a sum of from five to twenty dollars being usually presented to them on such happy occasions. Pews are generally private property, and sell surprisingly high. In country places the ministers' salary is often very low, and is sometimes raised by Penny-a-week Associations.”

Copy of an original Letter from the late Rev. Benjamin Francis, to the Rev. S. Davis of Clonmel, when a Youth of the Age of Twelve Years.

My dear young Nephew,

I take it kind that you have written to me, and am glad you write and spell so well. Be sure to learn the English Grammar, and always endeavour to speak and to write grammatically. Early and constant practice will render speaking, writing, and spelling *correctly*, easy and familiar to you, which will be very ornamental and commendable. Be determined to be a good English scholar. Read much; think more. You know not as yet of what great future advantage learning may be to you. But learning without *virtue* will only do you harm; above all things, therefore, seek the grace of God, and the kingdom of heaven. Let your prayer be, “Create in me a clean heart, O God.” Set the Lord always before you. Watch over your thoughts, words, and actions. Abominate hypocrisy, and every secret sin. Cultivate a humble, meek, placid, even, contented, loving, and benevolent disposition of mind, which is both amiable and beneficial. Be always very obedient to your parents. Hate all evil, love all moral good, and Oh! rest not without Christ in you the hope of glory.

You are the descendant of eminently pious ancestors; you are the child of many prayers; Oh be much in secret prayer! I shall rejoice to see you a good, a happy, and a useful member both of civil and religious society. Oh my dear S—, be a son of consolation to your affectionate parents, an honour to your relations, and an ornament to the Christian

religion; God bless you with grace and glory!

My dear Stephen,
Your affectionate Uncle,
B. FRANCIS.

Horsley, March 12, 1796.

ON PRAYER.

To the Editor of the Baptist Magazine.

DEAR SIR,

I beg leave, through the medium of your very useful miscellany, to inquire of some of your well informed correspondents, whether it is the duty of a master (professing religion) to enforce the duty of prayer on his ungodly servants: either those who are so (ungodly) manifestly, from habits of profanity, or those who cultivate more moral habits.

This inquiry, Sir, is not made in order to feed the unholy fire of speculative religion, (if it may be called religion,) but as a case of conscience. It has long dwelt on my mind as a difficulty, from which I desire to be extricated. How I came to adopt this method of obtaining the desired information was, from reading a piece on prayer, in your Magazine for May, signed GREEN.* This piece, as no doubt you will recollect, though in matter very good, yet was indiscriminate in respect to whom it was addressed. Perhaps Mr. Green will resume the subject, for we are commanded to seek the law at the priest's lips, for he is the messenger of the Lord of hosts. Mal. ii. 7.

When I have made the above

inquiry, some have contended that prayer is the duty of all men indiscriminately; and therefore I could but conclude that it was my duty, as a master, to enjoin it upon all I have to do with, though ever so prophane, as the greatness of a man's sins could not excuse him from performing his duty. But others have boldly asserted, that it is incorrect for a master, or even father, to call his unconverted household to personal prayer, for (it has been said,) it is not the duty of all men to pray, but the distinguishing privilege of believers only. This they endeavour to establish; 1. from God's not enjoining any thing upon man of which himself does not approve, when performed; and, (say they,) God cannot approve of the prayers of wicked men, which is the scriptural character of all unregenerate persons without exception, moral or immoral; and the reason is, because they have not faith, without which it is impossible to please God; yea, whatsoever is not of faith is sin. Cain, they say, offered up his sacrifice, but it was not accepted, because it was without faith in the promised seed of the woman; and that Solomon says, "the sacrifices of the wicked are an abomination to the Lord:" yea, the ploughing of the wicked is sin. And if any attempt to explain who is meant by the wicked, they say, though there may be, and doubtless are, degrees in wickedness, still if the scriptures be sure the term wicked belongs to all unregenerate persons—yes, Sir, all this, and much more, they bring from the Bible to prove that it is not the duty of a converted master or parent to enjoin the performance of prayer on his ungodly servants; for to do that would be to

* Since reprinted in "Eighteen Essays on Prayer and Preaching," by the Rev. S. Green. 8vo. 5s; a very excellent work, which we shall soon review.

exhort them to sin; and make them hypocrites.

But others have undertaken to release themselves from the opprobrium of imposing the spiritual duty of prayer on a natural man, by contending that prayer, as a natural duty, may and ought to be enjoined on men, as creatures praying to their Creator, asking for temporal things, and giving thanks for the same; which they are to do without faith in a Mediator, because they have no faith.

I have need, Sir, to apologize for intruding so much on your time; but would you, or some one of your friendly correspondents, give me some information on this subject, it will be a means, I have no doubt, of liberating many, who with myself being undetermined on the important point, are equally perplexed in their practice.

A conscientious Reader.

P—d, Dec. 16, 1823.

Miscellanea.

ORIGIN OF ENGLISH NEWSPAPERS.

IN Miss Lucy Aikin's Memoirs of the Court of Queen Elizabeth, vol. ii. p. 234, speaking of the Spanish Armada, in 1588, she says, "The intense interest in public events excited in every class by the threatened invasion of Spain, gave rise to the introduction of one of the most important inventions of social life; *that of newspapers*. Previously to this period, all articles of intelligence had been circulated in manuscript; and all political remarks, which the government had found itself interested in addressing to the people, had issued from the press in the shape of pamphlets; of which many had been composed during the administration of Burleigh, either by himself, or immediately under his direction. But the peculiar convenience at such a juncture, of uniting these two objects in a periodical publication, having suggested itself to the ministry, there appeared, some time in the month of April, 1588, the first number of *The English Mercury*; a paper resembling the present London Gazette; since No. 50, the earliest specimen of the work

now extant, is dated July 23, of the same year. This interesting relic is preserved in the British Museum." We have no doubt but this paper was published *three times a week*, as was the practice with the London Gazette down to a comparatively recent period. It is very surprising what an interest is now excited and kept up by means of the newspapers. Instead of one paper three times a week, we have now every day 15 different papers, whose united circulation amounts to 35,000 daily, besides 8 every other day. In addition to these, there are 28 weekly papers, &c. (beside Literary) circulating annually 24,779,786. Of these, 18 are *Sunday* papers, which circulate 16,254,534, profaning the Lord's-day, and dissipating to a considerable extent, the minds of thousands. The amount of revenue from newspapers cannot be less than £412,996.

We wish we could add that these were all employed in spreading moral and evangelical truth; it speaks well for the state of society in England, that, with a very few exceptions, they do not advocate the principles of infidelity, though some of them are very severe against pro-

secutions for blasphemy. We apprehend, however, that these have tended greatly to check that growing evil which threatened to sap the foundations of social order. Our opinion rests on the well ascertained fact, that most of the *publishers* of those pamphlets in London, are becoming insolvent. We hope the time is fast approaching, when these vehicles of information will be employed in fulfilling the delightful prediction, "Many shall run to and fro, and knowledge shall be increased."

GRACE ABOUNDING.

"A pious and worthy episcopalian clergyman, who now fills the office of bishop for two dioceses in this country, (America) was, in early life, a youth of dissipated and immoral character. Having an estate, and living in luxury and idleness, he gave way to a levity of disposition which prompted him to ridicule sacred things. Dining one evening with a party of gentlemen, they sat late drinking wine and smoking segars, and, with a view of promoting merriment, he sent for one of his slaves, who was a pious preacher among the Methodists, and ordered him to preach a sermon for the company. The good man hesitated to obey; but after a time of silence on his part, he began to address them. But, instead of the mirth which they anticipated, from the ignorance and simplicity of the poor man, the zeal and fervour of his discourse produced a contrary effect. Instead of raising the loud and vacant laugh, instead of prompting their impious revelry, the solemnity of the truths which he delivered, sank deeply into the hearts of some of the company, and, through the divine blessing, carried conviction to the mind of his master, who, from that time, became of a serious character, took upon him the clerical office from an apprehension of duty, and continues an ornament to his profession."

Alarming Apprehensions of a Jewish Rabbi.

WHEN Rabbi Johanna Ben

Zachai was sick, his disciples came to visit him, and when he saw them, he began to weep. They said to him, "Rabbi, the light of Israel, the right-hand pillar, the strong hammer, wherefore dost thou weep?" He answered them, "If they were carrying me before a king of flesh and blood, who is here to-day, and to-morrow in the grave; who, if he were angry with me, his anger would not last for ever; if he put me in bondage, his bondage would not be everlasting; and if he condemned me to death, that death would not be eternal; whom I could sooth with words, and bribe with riches; yet even in these circumstances I should weep. But now I am going before the King of kings, the only blessed God, who liveth and endureth for ever and ever; who, if he is angry with me, his anger will last for ever; if he puts me in bondage, his bondage will be everlasting; if he condemns me to death, that death will be eternal; whom I cannot sooth with words, or bribe with riches; when further, there are before me two ways, the one to hell, the other to paradise, and I know not to which they are carrying me; should I not weep?" (Talmud, Berachoth, fol. ii. coll. 82.) Who does not long to point such a mourning Israelite to that "Lamb of God which taketh away the sin of the world?"

The Sentence of Death, passed, by Justice Park, on Thurtell.

TRULY, "the way of transgressors is hard;" for "destruction and misery are in their paths;" and, if their progress be not mercifully arrested, what will they do in the end thereof?

Let the following passage, extracted from the public prints, be read considerably, and, though it contain but the sentence of an earthly Judge, yet it will be found to involve a righteous and an awful illustration of divine threatenings.

"Mr. Justice Park having put on the black cowl, addressed the prisoners as follows:

"John Thurtell and Joseph Hunt, after a very full, a very fair, and, I trust, an impartial trial, by a jury of your country, you have been found, I think with great propriety, guilty of the offences with which you have been respectively charged; you, John Thurtell, as a principal in the murder, and you, Joseph Hunt, as his accessory. It cannot but give to every feeling mind deep regret, that a person who has this day shown himself born for better things, and who, I hope, in earlier life received impressions of virtue from his parents, should have committed so detestable a crime; for, notwithstanding the assertions of innocence which you have over and over again made, I, who can only judge like all other mortals from the evidence before me, am as fully satisfied of your guilt, as if I had seen you commit the crime with my mortal eyes. I beseech you not to lay that flattering unction to your soul, lest that all-seeing eye, which, as you have this day truly said, reads all hearts, should discover that you have entered his presence with a lie in your mouth, and perjury in your right hand. You know, and he knows, whether there is any foundation for the assertion which you have so often repeated. By the evidence before me, it appears that this is one of the most foul and wicked murders that ever was perpetrated. That you should have formed an intimacy with the deceased, in those haunts of gaming and vice which are the bane of society—that you should have professed friendship for him—that you should have invited him to the house of your friend; that he should have carried with him clothes for his ornament and for his use: and that, in a moment of darkness, and before he reached that house, he should be no more—cut off by your hand, are all circumstances aggravating your crime. If he was a man of such character as has been represented, think how much the criminality of you and your accomplice has been increased, by sending him to his final account before he could once think of his God, or call upon

his name. I seek not to aggravate this offence—I wish not to make you more wretched—but I hope that you will not apply some healing falsehood to your soul. Short as your time is for preparation, remember that it is more than twenty-times-told that which you gave to this unhappy man. Between the last assizes and the present time, I hope you have not been wanting in providing the defence you have this day made, as well as in a much more important affair, in making your peace with that God with whom alone is mercy. The clergyman of this gaol is, I understand a most respectable man. I recommend you to converse earnestly with him, and to seek the only means of regaining, through the merits of your Saviour, the pardon of God whom you have offended. I implore you to seek for it earnestly, and I pray most sincerely that the gates of mercy may be still open to you. [The Judge was here much affected: the prisoner Hunt sobbed loudly, and placed his handkerchief before his face. Thurtell's countenance indicated no emotion; he was serious, and profoundly attentive.] To that mercy I commit you. The sentence of the law on you, John Thurtell, is, that you be taken hence to the place from whence you came, and that on Friday next, the 9th of January, you be taken to a place of execution, there to be hanged by the neck until you are dead, and that your body be afterwards taken down and delivered over to be dissected and anatomized. Upon you, Joseph Hunt, who have been convicted of maliciously aiding and abetting this murder, the sentence is, that you be taken hence to the place from whence you came, and thence to a place of execution, there to be hanged by the neck till you are dead: and may the Lord, of his great mercy, have pity on your souls."

Thus, as an inspired writer has solemnly affirmed, "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

Obituary and Recent Deaths.

MRS. VINES OF READING.

Mrs. David Vines, whose death was briefly noticed in the Magazine for April last, was born in the year 1767. From early life she was the subject of deep convictions of sin, which were strengthened by a melancholy case of suicide, which occurred when she was about eleven years of age, and caused a great sensation in that neighbourhood. For several years she was a stranger to peace; though she sought it both in the strictness of a pharisaic life, and afterwards, at the solicitation of misjudging friends, in the amusements of the metropolis. At length the ministry of the Rev. Mr. Cadogan, then vicar of St. Giles's, in her native town, was blest to the relief of her anxieties, and to guide her feet into the way of peace. After some time, she was induced to hear occasionally at the Baptist meeting, where Mr. Thomas Davis was then pastor, and by him she was baptized and received into the church, not long before his death in 1796.*

The points in the character of Mrs. Vines, which are especially worthy of imitation (for which purpose alone any part of her character is exhibited) are these:—

1. Her walk was close with God. The private devotions of every day were ranked among its first duties, and attended to with deep seriousness and fervour. Her domestic cares, even when most numerous

* These two excellent men (Mr. Cadogan and Mr. Davis) were long contemporaries in the work of the gospel at Reading, and died within about a fortnight of each other. It is related that the funeral procession of Mr. Davis was passing through St. Giles's Church-yard on the Sabbath afternoon, ere the worthy Vicar had closed his discourse; and that, alluding to the solemn spectacle, he exclaimed, "There go the remains of a man of God to their last home, and who among us shall be the next, God only knows." He was then in usual health, but the next Lord's-day was his last of service upon earth!

and heavy, she never suffered to diminish the secret exercises of piety. She was eminently studious of the sacred scriptures: delighting to occupy in their perusal much of her retirement, and large portions of the time in which she was not engaged in family concerns.

And her life furnishes a motive to an imitation of her diligence; for she was among the happiest of saints. Experimental religion was always in its power: and, though not without both inward and outward trials, she was admirably prepared, both to endure them, and to profit by them. So well supplied with sacred subjects of thought, trifles laid no hold on her mind. Her heart was full of "good treasure," out of which she was ever ready to bring forth things new and old, for the edification of all: and, deeply under the influence of divine things, she was both ready and furnished to every good word and work. Such a life many have longed after:—who is resolute enough to persevere in the method of its attainment.

2. Her attendance on the public means of grace was most exemplary. No opportunity in her power was ever lost: nay, she redeemed many, which most persons would have thought lost. She never yielded to a *little* bad weather, or a *little* fatigue, or a *little* disinclination; and, with very great difficulty, even to *much*. Above all, she never sacrificed her privileges to social engagements of any kind. The call of a friend never detained her from the house of God; and, even from a large company she would depart, and return.

Her zeal was especially discovered during her residence at a farm, several miles from the place of worship, attending, in the midst of many hindrances, not only on the Sabbath, but on a week evening, after days of laborious exertion. And she had her reward. Her enjoyment of divine ordinances was great: and their influence mingled itself powerfully with her ordinary affairs, and habitual feelings. She commonly

returned rejoicing, and saying, "What blessed truths!" "What a word in season after the trials and cares of the day!"—"Doth not my word do good, saith the Lord, to them that walk uprightly?"

3. Her attention to the spiritual interests of her family was unremitting. It was her invariable rule to begin, at a very early period, the religious instruction of her children: she watched over their souls, and travailed in birth again with them until Christ should be formed in them. By scriptural instruction—by affectionate conversation—by habitual prayer with them—and by religious correspondence when they were from home, she earnestly sought her children's salvation: and not in vain. Out of ten children, seven sat down with their mother at the Lord's table; nor are these all, in whom it is hoped that piety exists.

Pious parent: you long for pious children: be steadfast, therefore, unmoveable, always abounding in the work of the Lord; for your labour will not be in vain in the Lord.

4. Her endeavours to be useful were laborious and habitual. With this view she began at home; bestowing the most earnest and kind attention on the religious instruction of her servants. She soon ascertained whether they could read, and whether they knew any thing of divine truth, or experimental piety, to which last it was her object to lead them. She next attended to the neighbourhood; and the poor families around the farm witnessed much temporal benefit, and solemn admonition. She was prompt also in introducing serious topics into general conversation, and more pointedly with individuals, (although strangers,) when occasion offered, always with a tendency and design to do them good. On her recovery from the gates of death in the year 1821, it was her strong impression, that "her work was not done," or that she was to be instrumental in the salvation of another soul. She was on the watch for all opportunities; and, during a visit of a few weeks to one of her sons in London, her conversation was blessed to the conver-

sion of his housekeeper. Through her instrumentality, also, one of her servants is now a member of the Baptist church in Reading; and another went before her to heaven, to welcome her entrance there. We often hear the complaint, "I know not how to be useful." Ah! is it not rather the inclination that is wanting?

Mrs. Vines died March 4, 1823, in the fifty-sixth year of her age. She had been some time in ill-health, and familiar with thoughts of death; but a gloom had overspread her mind, which it pleased God to remove by the last sermon she ever heard: it was on the words, "Whom he justified, them he also glorified." The illness immediately preceding her death lasted but two days, during which her mind was tranquil, and fixed upon God. The expressions which fell from her, were such as these: "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. —Sickness and sorrow, pain and death, are felt and feared no more. —I can say that Christ is all and in all. I can do nothing without him. I looked to him long ago, and he is my refuge now. —My helpless soul I venture on Jesus Christ alone. He is a solid comfort when all other comforts fail. —There is nothing here like my God. All earthly comfort is gone; but he changes not: therefore we are not consumed.

"Be the living God my friend,
Then my joys shall never end."

"After death my joys shall be
Lasting as eternity."

It is remarkable, that during this illness Mrs. Vines had no apprehension of death. She said frequently, "I think my work is not done yet: but I wish to live only to win souls to Christ." About four hours before her death, having said, "I don't think I am dying; I seem better," it was intimated that her life was not expected many hours. She replied, "Indeed?" but with a calmness that could spring only from a well-prepared heart. Her last anxiety, her last expressed wish, was for the

conversion of her remaining children, "that *all* might meet with joy around the throne." She sleeps in Jesus:—O that, at the resurrection of the just, her opening eyes may realize the sight for which her heart beat so warmly, even in its dying feebleness!

MRS. STENNETT.

(We have received the following Obituary of Mrs. Stennett, from one of the daughters of the worthy woman to whom it refers.)

Paternoster-row, January 20, 1824.

MY DEAR SIR,

I sit down to give you a few particulars relative to the long affliction of my late beloved mother. Her former life and connexions are well known to yourself, and most of the religious friends in our denomination, and knowing as I do, her serious objection to obituaries in general, I should very much scruple to enlarge upon any part of her early history. Thus much I may say, that her's was a life of constant and persevering exertion for the good of her fellow creatures, never did she shrink from any act of mercy, however painful; and her conduct was a practical comment upon that scripture, "Whatever thy hand findeth to do, do it with thy might, for there is no work, nor device in the grave, whither thou art going." She needs no public eulogium, for she will live in the hearts of an extensive circle of friends, and the poor will bless her memory.

Her last painful and serious illness commenced in September, 1822; from which time, till the April following, she never left the house. When fully aware of the danger of her situation, and of the necessity of entire cessation from active duty, she seemed at once to sink into passive submission to the divine will, and to leave every thing to its disposal. She used often to say to us, "My dear children, admire the hand of the Lord in thus quieting my anxious mind, for this is his work; I am so different naturally."

From April to October last, she seemed gradually recovering, and

though the subject of great weakness and pain, we fondly hoped she would be restored to us. But the Lord's ways and thoughts are not as ours, and the beginning of November she was again confined to her bed, no more to arise. Her mind, during the whole of her affliction, was kept in a state of peace and serenity; and her constant answers to our anxious enquiries was always, "Quite happy, willing to wait the Lord's time, I have no rapturous joys, but my soul is kept steadily fixed upon Jesus, as the Rock of Ages, and all shall be well." Sometimes she said, "The thought steals into my mind, (How shall it be at the last?) but even *this*, I am enabled to leave." From the Sabbath preceding her death, to the Friday morning, when it took place, she had few intervals of consciousness; but these few precious moments bore ample testimony to the faithfulness of God, in not leaving his people at the last extremity.

The name of Jesus was to her as ointment poured forth, when all earthly joys and ties had lost their influence and power to touch the chords of the heart: so that there was always a responsive string.

May the dying scene, so deeply engraven on our minds, animate us to follow her example, and to cherish the Saviour as *our Lord*, and *our God*. Should you, my dear Sir, find any thing in this short statement, at all likely to benefit the religious public, and to help any soul forward in the divine life, by another proof of the efficacy of grace to overcome every difficulty, we shall be rejoiced.

S. S.

LIEUT. STEPHEN ROGERS.

DIED, October 1, 1823, at Key West, Thomson's Island, West Indies, Lieutenant Stephen Rogers of the American Marine Corps, the *sixth* and only surviving son of the venerable William Rogers, D.D. of Philadelphia. He was carried off in the twenty-fourth year of his age by the yellow fever, which he is supposed to have caught through at-

tendance upon the sick; so that he fell a sacrifice to his humanity! He appears to have been an amiable and interesting youth, possessing all those qualities which endear the child to the parental heart. In 1818 he graduated at Brown's University, Providence, Rhode Island, and subsequently at Nassau College, New Jersey. At both of these Literary Institutions, his talents and his acquirements ensured to him academical distinction. Having entered the Navy of the United States, he was acting under Commodore Porter—the object of whose commission was, by his squadron, to scour the seas of those pirates by which they had been long infested. A favourite with his superior officers, he would have arisen to eminence in the service of his beloved country; but these flattering prospects have been terminated by a premature dissolution. Mysterious Ruler! *so it hath seemed good in thy sight.* His truly afflicted parents, and his three sorrowing sisters—whose loss is irreparable—have drank too deeply into the spirit of the glorious Gospel of the blessed God—which hath brought life and immortality to light—not to bow submissively to the will of Heaven—

— YES we shall live again!
And still on the sweet hope shall our souls feed—
A medicine 'tis that with a touch
Heals all the pains of life—a precious balm

That makes the tooth of sorrow venomless,
And of its hornet-sting, so keen, disarms
Adversity!

In the eye of Christian faith, and under the beamings of Christian hope—these distressing bereavements are only “so much taken from the enjoyments of Time to enrich the prospect of Eternity.” *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

J. E.

Islington.

JOSEPH BRADNEY, Esq.

DIED, on Saturday evening, the 10th inst. (January,) after a very short illness, Joseph Bradney, Esq. of Clapham Common, one of the Trustees of the Meeting-house occupied by the Rev. James Philipps. The decease of Mr. Bradney was attended by another bereavement, which furnishes a most striking and awful instance of the absolute uncertainty of life. Mr. Prior, a respectable surgeon of Clapham, who had been in attendance for several days, after closing the eyes of Mr. Bradney, went home, and had scarcely reached it, ere he burst a blood vessel, and immediately expired! *So teach us to number our days, that we may apply our hearts unto wisdom.*

Review.

An Essay on Baptism; being an Enquiry into the Meaning, Form, and Extent of the Administration of that Ordinance. By Greville Ewing, Minister of the Gospel, Glasgow. With an Appendix, containing a Vindication of the Explanations in the Author's Greek Grammar, and Greek and English Scripture Lexicon, on the same Subject, in a Letter to the Author, from a Literary Christian Friend. Glasgow, 1823. pp. 204. 12mo.

THE worthy author of this work has given his readers the result of

his investigations, and though we cannot adopt his conclusions, yet we ought not to withhold our testimony of the high respect we entertain for him, both as a gentleman and a Christian, and our acknowledgment of the excellent temper displayed in his Essay. We are glad to see the productions of thinking men on every subject connected in any way with our common faith; by this means all the evidence, and all the illustration, that can be applied to the point in hand, are brought forward and made common property.

Our limits do not permit us to enter largely into the subject of Mr. Ewing's Essay; nor ought a Review to be an Answer. Besides, a considerable part of the Essay arose from a discussion on the meaning of the word *Baptize*, and of the preposition *etc.*, which took place some time ago between the Author and Dr. Ryland.

Without interfering at all between these parties, we shall offer a few observations on the arguments adduced. Mr. Ewing enters into a long explanation of the terms *baptize*, *baptism*, &c.; these he analyzes into their supposed radical syllable *bap*; the remaining parts being merely indicative of the inflexion which the original word received when used as a verb or as a noun. He then informs us, "that the term *pop* is the root of the words which we have proposed to analyze," p. 24; and hence we have *pop-to*, *pop-tizo*, and *pop-tisma*, as just representations of *bap-to*, *bap-tizo*, and *bap-tisma*. "In this identical form," Mr. Ewing says, "the root occurs in Greek, in Latin, and in English." p. 24. After some farther observations, he says, "Keep in mind, now, the above explanation, and apply it to baptism (*pop-tism*.) and you are furnished with a key, which will naturally and consistently account for all its much-disputed acceptations. You have only to observe, that a person or thing may be either *popped into* water, or any other fluid, or may have water, or any other fluid, *popped upon*, or *popped into* him or it, and the whole mystery vanishes." p. 27. Hence he concludes, that baptism is "properly the sudden and slight application of water, or some other liquid; but in a more lax sense, the application of it in any manner, or for any purpose," &c. p. 27. This is the outline of his theory, and on this plan he explains and applies the words *baptize* and *baptism* whenever he meets with them.

We cannot attempt to examine this mode of turning the word to a primitive syllable, it would require not a review, but a long dissertation: but one thing is evident;—be the root what it may, the words *baptize*, *baptism*, &c. had in the Greek

language some current signification. There are words, we acknowledge, in every language, that are of a very general nature, and known to be so; but we contend that the words under discussion are not of that number; but that they meant something more definite and precise than the above explanation contains. If sprinkling and immersion be equally correct interpretations of baptism, the term has no reference either to mode or quantity; the application of a single drop of water, or immersion in the ocean, are equally baptism: and to support this hypothesis, many pædobaptist writers have bent all their strength. But we ask, was baptism so understood by the Greeks? They knew the meaning of the terms in common use; and if the words *baptize* and *baptism* meant no more than an application of water, without specifying how much, it is to be expected that some other terms would be also used, by which it would be seen whether the writer intended to describe sprinkling, pouring, or immersion: or, if trusting to the knowledge which every one had of the force of particular expressions in his native language, when used in certain connections, authors might not always be particular in their relations, yet on so many occasions such additional descriptions must have been given, that we should be at no loss for instances. But this is not the fact; we do not read of *baptism by sprinkling*, *baptism by pouring*, or *baptism by immersion*. The term occurs in whatever way it is used, and whether it relates to a religious rite or not, without any additional descriptions, because it was used in a sense which was well known, and therefore would not be mistaken. Here then the question is,—What is that sense? We cannot, and indeed ought not, to trespass on our readers by answering this question, except in a very brief manner. DR. RYLAND, in his *Candid Statement*, brought many authorities to prove that the terms *baptize* and *baptism* must mean *immersion*, or the covering of the body said to be baptized by the liquid spoken of, whatever it might be; and he shewed, by strong

instances, how this general idea was in the writer's mind, when he was using the term in a figurative sense. A word, the meaning of which thus appeared fixed, is, in the New Testament, given us as the description of a religious rite called *baptism*. In succeeding times, the Greek writers, when they have occasion to speak of this ordinance, do not inform us in what sense they use the term baptism, for that would have proved the meaning of the word was unsettled and uncertain; but when they are led to describe the Institution in its parts, for the purpose of commenting on its nature and design, or of showing the practical improvement to which it should lead, then we see, that what they meant by baptism was NOT sprinkling or pouring; all the terms they use show that it was *immersion*, and nothing else. Had the Greeks believed that to baptize meant to *sprinkle*, the same general circumstances would have shewn with equal clearness that their baptisms were *not* immersions, but the application of water in the smallest possible degree: but as we have already observed that is not the case; and we appeal to all who have been in this track of reading, whether it is not undeniably evident, that the Greek Fathers represented baptism as immersion, and that they never make an apology for an application of the word in a way different from its common acceptance.

Again, since the Reformation, Greek literature has been very much cultivated, and to the present moment, is the favourite pursuit of many distinguished men; it may be therefore fairly presumed, that, if the supposed senses of any of the usual words in the Greek language had been mistaken, the talents and assiduity which have been long engaged in that department of literature, would at least have done something towards detecting them. But so far from this being the case, respecting the terms under review, the Baptists still are left in possession of the field. The new edition of the *Thesaurus* of Stephens now published, brings forward to view the criticisms and observations of

the best Greek scholars that have in these later years appeared; whether Englishmen or foreigners, but on the word βαπτίζω we read, "*Mergo s. Immergo, ut quæ tingendi aut abluendi gratia aquæ immergimus.*" This is the first sense given of the word, and all that follow, are of the same kind; some indeed are stronger than the first, for instance, *submergo, obruo aqua*, which shews the lexicographer meant that the word signified to *overwhelm* or *cover with water*. Now this we consider as a strong testimony; it is not referring to school-boys' lexicons, though even these are no inconsiderable authorities; it is going to the first work that the world has produced on the meaning of Greek words, and *that work* completely gives us the cause. It deserves attention also, that the same explanations were given in the first edition, which was printed in 1572; so that after the investigations of two centuries and a half, the definitions stand unaltered.

The criticisms of Dr. Campbell, of course are objectionable to Mr. Ewing, who says, "With regard to baptism in particular, he seems to have had a vanity in patronizing what he did not practise." p. 88.

Baptists, as well as Pædobaptists, have been surprised how Dr. Campbell could reconcile his practice with his declared sentiments: but this is not the only instance that has occurred of the like nature; many eminent men whose concessions are to be found in BOOTH'S *Pædobaptism examined*, besides others whom he has not mentioned, have gone quite as far as Dr. Campbell, and the difference between their language and their conduct is equally great. How they reconciled them we know not; all that we can say is, we have no conception of any motive that could have led them to say what they did in favour of our views and practice, except their conviction, that the ancient apostolical practice was IMMERSION.

The expressions in Mark vii. 2—4, are brought forward, and Dr. Campbell's criticisms are disapproved. To us it appears that this passage is often misunderstood. The Jews had, at least, two modes of purify-

ing themselves from common defilements; for the lesser class, washing the hands with a little water was sufficient; but there were cases in which they required the hands to be *dipped*. Besides these, many things occurred which required to be cleansed by an *Immersion* of the whole body. Now, without insisting on this last mode of purification as the sense of the writer, supposing the former only to have been referred to, (which is Dr. Lightfoot's hypothesis,) the passage is clear. It informs us that the Jews, before they eat bread, *washed* their hands in their usual way; but if they had been exposed to any particular defilements, they *dipped* them. We are told by Jewish writers of high authority, that there is a great difference between *washing* hands and *dipping* hands, and if we consider this passage as only applying to purifications of *this* kind, it is not only intelligible, but Dr. Campbell's criticism is supported.

Considerable attention is paid to Rom. vi. 4, &c. Mr. Ewing endeavours to take off the force of the passage, by a long discussion concerning the mode in which our Lord was buried, and the circumstances attending it; the design of which is to show, that in our sense of the term, Christ was *not* buried, and that there is no resemblance between the burial of Christ, and our method of baptism. One general remark here strikes us forcibly; it is very singular that the Greek writers who refer to this passage, or who paraphrase it, (as far as we have observed,) all considered the allusion clearly and strongly to apply to the immersion which was used in baptism. They evidently thought and wrote on the words of the apostle very much as we do; and considering that the Greek was their native language, and that the mode of burial described in the Evangelists, was probably more familiar to them than to us, it is a very singular thing if they should be so far in the wrong, as they must have been on Mr. Ewing's mode of reasoning. Here, let our readers observe, we attach no authority to their commentary as necessarily

binding on our minds; but for the plain reason that an Englishman is more likely to feel the force of an allusion to a well-known transaction, when described by an English writer, than a foreigner would be, it is natural to conclude, that the ancient native Greek christians would be more likely to form a correct apprehension of the meaning of the apostle's imagery, than a man who many ages after, had to acquire a knowledge of Greek, when it was a dead language; and if his explanation was contrary to that which had always struck the minds of native Greeks, we should naturally say, it required the support of very clear and decisive proof.

In our author's view of the extent of the administration of baptism, the covenant of circumcision appears to attract his attention with great force; and to do him justice, he professes to adopt the law of circumcision to its extent. Here we are much surprised that he did not see whither this system would ultimately lead him. We are told that the persons baptized in the primitive church, were "parents and children, and servants, that is slaves born in the house, or bought with money.—As all these classes were circumcised under the Old Testament, they were, and therefore are to be still baptized under the New Testament." p. 164. On this plan, should Mr. Ewing be removed by the providence of God from Glasgow, to the West Indies, and should his preaching be the means of converting a planter who had never been baptized, he might say, that *he*, and *all his slaves* were proper subjects of baptism, and church-membership; even though not one of the number should be converted from the error of his ways, except the planter himself. To us this appears the unavoidable consequence of Mr. Ewing's reasoning; but we cannot help asking, would he act on his own plan? No; we cannot think he would, he would see it would be pregnant with consequences of the most deplorable kind. We could easily point out many, but we must conclude; we have already gone beyond our limits. On parting

with our author we shall only add, that though we cannot agree with him, yet should he happen to see our observations, we are desirous of assuring him of the high regard which he holds in our estimation, and of our sense of the handsome manner in which he has very often spoken of those who in this point are obliged in conscience to support a different system from that which he maintains in the essay we have reviewed.

The Continuance of Brotherly Love recommended, &c.: a Sermon by George Pritchard. Barfield, Cox, Holdsworth, 8vo. pp. 32, 1s.

WE were present at the delivery of this Discourse, and most cordially united in requesting its publication: we have just attentively perused it, and most sincerely recommend it as worthy of the closest investigation, and the warmest regard of our readers. Considered as to the *doctrines* to which it refers, it is "a form of sound words;" as to the *experimental* truths it contains, it is "sound speech that cannot be condemned;" and as to the *practical* manner in which both these are enforced upon the consciences of those to whom it was addressed, they are "the things which become sound doctrine."

The object of the preacher is to show, the principles on which the exercise of Christian affection is *founded*, by what it is *promoted*, and—why it should be *continued*. The various particulars under each of these heads, are judiciously introduced and illustrated, and exemplify the expression of that "Brotherly Love," the aboundings and continuance of which are so desirable and necessary.

One extract will give a good idea of the spirit by which the preacher was animated, while his heart yearned over the perishing condition of his unconverted hearers.

"In conclusion. Is there not, however, an inquiry whose importance admits of no delay? *Are we brethren?* That is, do we sustain the spiritual

relation to denote which the term brethren is so frequently employed in the New Testament, and to which it unquestionably refers in the words of the text? On this subject how much more have we to dread from deception than we have to apprehend from investigation! Having, it may be, long been accustomed to receive the title of brethren, and the ordinary tokens of respect and esteem attendant on this distinction, we may have been in danger of taking too much for granted, and of presumptuously adopting a conclusion to which we can only safely arrive by a process of serious and repeated examination. Let it be remembered, that the inquiry we suggest possesses this desirable recommendation, that, while it may detect a fallacy which might prove fatal, it will disturb nothing which ought to remain unshaken. In short, a benevolent concern lest any present should not finally be found among the brethren and disciples of Jesus Christ, impels us to entreat that this duty may not be neglected. It should never be forgotten, that the favour which confers these spiritual distinctions, and with which those of earth will bear no comparison, either as to excellence or duration, is inconceivably rich and free, and is, therefore, abundantly commensurate to meet every extreme of misery and wretchedness to which its healing and saving influence may be divinely applied. Come, then, my hearers, to this fountain of everlasting blessedness, for this is to be happy and honourable. But, to treat the representations of eternal mercy with disdain and opposition, is to incur an awful responsibility indeed, and must expose the transgressor to the punishment of everlasting destruction from the presence of the Lord, and from the glory of his power."

It is affecting to find, that the Monthly Meetings of the Associated Churches in London, should have required such an Address as that before us; to stir up the churches to the exercise of an united expression of Christian love. We most sincerely hope, that this well-intentioned attempt to re-enkindle the dying embers of the expiring fire, and to bring other churches into the Association, to increase the warmth and energy of Christian love among the London Baptist churches, may tend to effect important ends: we ardently wish

that the worthy author may "not lose the things which he hath wrought, but that he may receive a full reward."

A Summary of the Principles and History of Popery, in Five Lectures on the Pretensions and Abuses of the Church of Rome. By John Birt of Manchester. Holdsworth, &c.

WE cordially welcome these able and interesting Lectures, which are very seasonable, and, we trust, will be very successful. The topics discussed are, "The claim of the church of Rome to the appellation *Catholic*—the connexion of the Papal usurpation with Ecclesiastical history—the genius and characteristics of the Papal ascendancy—the church of Rome viewed with reference to the past—the prospects unfolding to the Church of Christ."

The style is clear and forcible, glowing with ardour; and, with the highest satisfaction, we observe, the spirit which it breathes is truly evangelical.

Many specimens of a noble, manly eloquence might be produced, but our limits permit us to extract only a few lines.

"There is nothing in the history of the whole world more extraordinary, than the various events connected with the name and the territory of Rome. The first studies of our youth acquaint us with the valiant deeds of Roman patriots and heroes, the splendid victories of Roman armies, the profound policy of Roman senates, and the almost boundless dominion of Roman emperors; and such is their impression, that every thing great in intellect and enterprise, every thing patient in endurance, mighty in operation, and brilliant in success, becomes in our feelings identified with that which is Roman. These are the subjects which roused the enthusiasm of our early days; and which, in spite of ourselves, command the admiration of maturer age. Yet all these things are far outdone by the history of Rome in modern times. Her ancient records contain nothing equal to the stratagems, the achievements, and the unconquerable perseverance which elevated the Popes to Ecclesiastical sovereignty, and gave the ascendancy to Papal Rome. The champions of the Church have surpass-

ed the heroes of the Republic—the subtlety of the Conclave has exceeded in depth and refinement that of the Senate—the thunder of the Vatican has rolled more terribly than that of the Capitol—and, though within a narrower boundary, the tyranny of the Popes has been more despotic and intense than that of the proudest of the Cæsars."—p. 72.

In subsequent editions we hope the worthy author will much improve the utility of this pamphlet, by giving an Appendix of Notes and Illustrations, with the Authorities for the leading facts, on which he has expatiated.

The painting of the Reformers sitting round a table, mentioned page 162, is in Dr. Williams's Library, Red-cross-street, London.

LITERARY INTELLIGENCE.

Just Published.

Vindiciæ Seramporianæ; or, a Review of a Pamphlet by Mr. John Bowen.

A Dictionary of all Religions, by Mr. T. Williams. A new and improved Edition.

Private Thoughts on Religion, by the Rev. T. Adams; with an Introductory Essay, by the Rev. Daniel Wilson, A.M.

A new and greatly improved Edition of Dr. Brown's History of Missions.

An Account of the American Baptist Mission to the Burman Empire; by Ann H. Judson.

Palmer's Protestant Dissenters' Catechism, New Edition, by Rev. Dr. Newman.

In the Press.

Harding's Short-hand, 2d Edition. The Plenary Inspiration of the Holy Scriptures; by the Rev. S. Noble.

An Abstract of the gracious Dealings of God with several eminent Christians; by S. James. 9th Edition.

The Rev. Mr. Cox has in the Press a Work on BAPTISM; in Reply to the recent Publications of the Rev. Messrs. Ewing and Wardlaw of Glasgow, and the Rev. Dr. Dwight of America, on that subject.

Erratum.—Mr. Ivimey's Work, entitled, "*Considerations* designed to prove the Impropriety and Inexpediency of departing from the original Constitution of the Christian Church, by founding open Communion Baptist Churches," &c. is in the Press, and will be out in a few weeks.

Intelligence, &c.

AMERICA.

Extract of a Letter from the Rev. Dr. Thomas Baldwin of Boston, America, to Mr. Ivey: accompanying seven numbers of the American Baptist Magazine.

Boston, Nov. 3, 1823.

REVEREND AND DEAR SIR,

I avail myself of a moment's opportunity to drop you a line, by a person who sails to-morrow for London. I pretty regularly receive your Magazine, and endeavour, as I have opportunity, to send you ours.*

With regard to the state of religion in this country, generally speaking, it may be considered as in a prosperous state. The churches of our Calvinistic Denomination, almost universally continue sound in the faith. Unitarianism has made a considerable number of proselites among our congregational neighbours. Its efforts are unwearied, but its progress seems to be impeded: for "when the enemy seemed to be coming in like a flood, the Spirit of the Lord has lifted up a standard against him." Revivals of religion of late in almost every direction have circumscribed its influence. Much error, however, still prevails in many places. But amidst the prevailing errors of the day, the friends of evangelical religion may rejoice that "the Lord reigneth."

The Baptists of this country are making very laudable efforts for the promotion of literature and science. We have now three colleges under our immediate direction: these are in a prosperous state. Notwithstanding these advantages, we need many more young men to supply our churches, than we are able to bring forward. Our daily prayer to the great Lord of the harvest is, that he would send forth into the harvest many more faithful labourers.

Our last accounts from Burmah are encouraging;—but, after all, little reliance can be placed on the favour of a capricious prince. The cause is the Lord's, and we trust he will prosper it.

Great efforts are also making to extend the light of the gospel among the

red men of our Western Forests. The Indians of America differ from other Pagan nations. They have no idols of any form. They generally acknowledge the Great Spirit; but have very confused ideas of him. They seem more disposed than heretofore to listen to the gospel.

I remain, affectionately,

Yours,

THOMAS BALDWIN.

Rev. Joseph Ivey,
London.

(*American Intelligence in the next Number.*)

DEMARARA.

It is supposed that the General Court Martial appointed for the trial of Mr. Smith, a Missionary of the London Society, have concurred in finding him guilty of aiding the recent insurrection of the slaves. As the "General Order," dated November 28, 1823, has been transmitted by them "for his Majesty's consideration and ultimate decision," we most earnestly hope; and fully believe, that the accused Missionary will find the "ultimate decision" emanating from the mind of the Sovereign, investigated, as all the charges will be in the Privy Council, a full justification of his character, and an exposure of the malignity of his antichristian prosecutors.

SEAMEN.

THE third anniversary of the BRISTOL SEAMAN'S Friend and Bethel Union Society, was held at the Great Room in Queen-square, Bristol, on Wednesday the 23rd of October last. On this occasion the Seaman's Floating Chapel hoisted her colours. She received a like compliment from several other vessels in the harbour. The chair was taken by R. H. Marten, Esq. Treasurer of the Port of London Society for promoting Religion among Seamen. The Report was read by Captain John Bankes, of the R. N. and while it gave very encouraging accounts of numerous and steady congregations of seamen at all the meetings for divine service, gave also instances of individual benefit received from the preaching of

* They do not come to hand.

sacred truth. The improvement already manifest among the sailors appeared to encourage the Committee not to relax in their exertions during the next year:—and to this they were the more animated by the liberality of the public, by which the ship is already paid for, and the Society is out of debt. The Committee announced their intention to establish a Marine School for seamen and for sea-boys (those seamen of the next generation,) that they may, by early culture, be examples and blessings to the generations yet to arise. The Rev. Rowland Hill, the Rev. Mr. Stanley, of the Establishment, with the Rev. Messrs. Sherman, Crisp, Allan, Roberts, and others, among the Dissenters; and the Rev. Messrs. Smith and Woods, of the Wesleyans; with several gentlemen of the Committee, addressed the meeting in moving or in seconding the several resolutions. A good collection was made at the door.

REV. DR. COLLYER.

It has afforded us real pleasure that the ministers of the Congregational Board have adopted the following decisions respecting the Rev. Dr. Collyer, and we comply cheerfully with the request that we would insert them.

CONGREGATIONAL BOARD.

*King's Head Tavern, Poultry,
Monday, January 5, 1824.*

At a Meeting specially summoned to receive the Report of the Committee appointed to inquire into the truth of the reports which have been circulated prejudicial to the character of the Rev. Dr. Collyer; the Rev. John Clayton, Sen. in the Chair;

The following Report was presented and read:—

“The Committee appointed at a Special General Meeting of the Congregational Board, for the purpose of inquiring into the truth of certain reports prejudicial to the character of the Rev. Dr. Collyer, which have been widely circulated, have endeavoured to discharge, with the utmost fidelity and promptitude, the trust which the Board confided to them, and have to present the following Report as the result of their exertions.

“Your Committee were aware, that the duty which they had to discharge,

related first, to the printed reports, and secondly, to the rumours which have been extensively, though privately, circulated. In reference to the former, your Committee deem it sufficient to extract from their minutes, the resolution which was passed unanimously at the termination of their inquiries, on Monday, December the 8th; all the Members of the Committee being present.

“RESOLVED,—That we have obtained as much evidence as we are at all likely to obtain respecting the printed charges against Dr. Collyer, and that the result of their evidence is such, as to justify us in acquitting Dr. Collyer of all the criminality charged or insinuated against him, in the printed publications.

“In adverting to the private rumours, your Committee have to state, that after all the attention which they have been able to give to this part of the case, no charge whatever against Dr. Collyer has been substantiated, nor has one single witness appeared; and that in their decided opinion, no reason exists to prevent the continuance of cordial intercourse with Dr. Collyer, both as a Christian and as a Minister.

“Under this conviction, your Committee cannot, without deep regret, reflect upon the conduct of those persons, who have lent their aid, without any due inquiry, to the propagation of such rumours.

“Your Committee have only to add, that the minutes of their proceedings, together with all the documents, upon which their decisions have been founded, are in the hands of the Secretary, and are open to the inspection of every member of the Board.”

(Signed)

John Townsend, Chairman.

Thomas Harper, Secretary.

H. F. Burder.

William Walford, Homerton.

John Morrison.

George Collison.

William Harris, Hoxton.

J. Fletcher.

*King's Head Tavern, Poultry,
Dec. 30, 1823.*

Upon the motion of the Rev. John Humphrys, seconded by the Rev. John Clayton, Jun.;

RESOLVED,—That this Report be received and approved by this Board.

That the Report be sent to the Evan-

gelical and Congregational Magazines; and also that it be printed, and a copy sent to each Member of the Board, and also to each Member of the general body of the three denominations.

RESOLVED,—That a copy of this Report be presented to the Rev. Dr. Collyer, by the Rev. John Townsend, as Chairman of the Committee.

Upon the motion of the Rev. John Hooper, seconded by the Rev. John Yockney,

RESOLVED,—That the cordial thanks of this Board be presented to the Committee of Enquiry, for the minute, patient, laborious, and impartial attention which they have paid to the subject of investigation, and that they hail with entire satisfaction, the result of their exertions.

THOMAS HARPER, *Secretary*.

A Brief Account of the Introduction of the Gospel among the Fishermen of the North Shore of the River Mersey, adjacent to the Town of Liverpool.

IN the year 1816, a building on the banks of the river, originally designed for the accommodation of bathers, was obtained. A Sunday-school was established, for the instruction of the children of the fishermen, and the preaching of the gospel was introduced. During the last seven years, upwards of a thousand children have been instructed; and the Gospel has been preached on Sabbath evenings by ministers residing in Liverpool, and by others who have occasionally visited the neighbourhood. The place has been well attended; there have been instances of conversion, and persons who have received serious impressions under the preaching at the Shore have united with christian societies in the town. A freehold spot of ground has been purchased, and a chapel and school-room built, which are vested in the hands of Trustees, for the use of the Particular Baptist Denomination for ever. On Lord's-day, November 16, 1823, the chapel was opened. Mr. Moses Fisher preached in the morning from Psalm xciii. 5; Dr. Raffles in the afternoon from John vi. 40; and in the evening, Mr. Lister from Rom. v. 21. The Meetings were well attended, and the prospect is very encouraging, as the population is numerous and ra-

pidly increasing, and there is no place of religious worship of any description in the neighbourhood.

ORDINATIONS, &c.

OCT. 30, Mr. S. Marston was ordained pastor of the Baptist Church lately formed at GAINSBOROUGH in Lincolnshire. The Rev. T. Thonger of Hull stated the nature of a Christian church; the Rev. W. Nichols of Collingham asked the usual questions, and prayed the ordination prayer; the Rev. J. Hinners of Boston gave the charge to the minister from 1 Tim. ii. beginning of the 15th verse; and the Rev. J. Bissill of Sutterton preached to the people from Deut. viii. part of the 38th verse: "Encourage ye him."

This infant cause owes its existence to the zeal of the Baptist ministers in Lincolnshire, who, lamenting the dark state of the county, and the small number of Baptist churches within it, formed themselves into a Society, which they denominated "The Lincolnshire Baptist Home Missionary Society." At Gainsborough they made their first stand, the population of the town was great, the denomination was but little known, and the place of worship did not appear proportioned to the number of the inhabitants. Various impediments were thrown in the way, by some who were afraid of their own party being injured, but notwithstanding these things, a congregation has been collected, and many appear to receive the word, not as the word of man, but as it is indeed, the word of God. A new chapel has likewise been erected, which was opened for divine worship, June 25, when sermons were preached on the occasion by the Rev. W. Perkins of Newark, the Rev. J. M'Pherson of Hull, and the Rev. B. Godwin, Classical Tutor of Bradford Academy.

THE Baptist Meeting-house at STAINES, Middlesex, was re-opened January 14, 1824, under the direction of the committee of the Baptist Auxiliary Home Missionary Society for the South-west of Middlesex and Parts adjacent, when two sermons were preached: in the morning by Mr. Pritchard; and in the afternoon, by Mr. Dyer. Prayer was offered by Messrs. Philimore, Hawson, (who is expected to

preach for some time, as an Itinerant, at Staines, and in the neighbourhood,) Coleman, of Colnbrook, and Porter, the Independent minister at Staines. The next quarterly meeting of the Society will be held on the 14th of next April at some one of the Baptist churches in the District; of which due notice will be given.

CORNWALL.

On Tuesday, Oct. 14, 1823, the Baptist ministers and churches of Cornwall held their Half-yearly Meeting at Redruth, at which Messrs. Lane of Helston, and Horton of Plymouth Dock, preached; the former from Gal. i. 11 and 12; and the latter from 2 Cor. v. 20. In the devotional services, Brethren Green, Rogers, Clark, and Heath, were engaged.—At this meeting hopes were entertained that, in consequence of the dissolution of the late Western Association, with which some of these churches were connected, the churches in Cornwall, and those in Devon, would unite in one Association.—To form such a union, a meeting at How's-lane, Plymouth, in the Whitsun-week of 1824,

was agreed to: Brethren Green of Falmouth, and Sprague of Bovey Tracey, to preach.

WARWICK.

We are requested by a Correspondent, on whom we can depend, to supply an omission in the article printed in our last Number respecting the Church at Warwick.

Mr. Evan Herbert, now of London, regularly supplied the pulpit at Warwick, from July 11, 1819, till August 12, 1821, during which time twenty-four persons were baptized by him; a few were received by letter from other churches; and the congregation was increased from about eighteen persons to fill the Meeting-house.

PORT OF LONDON SOCIETY.

ON Tuesday the 17th of February inst. a Public Meeting of the above Society will be held at the Argyle-Rooms, Regent-street, when the attendance of ladies and gentlemen friendly to the religious instruction of British Mariners is earnestly solicited. The Chair will be taken at Twelve o'Clock precisely.

A Complaint of Deafness,

BY A LADY.*

OH, me! what trouble and discomfort sad
Attend the loss of hearing! grateful sense?
By which we with our friends hold converse
sweet,

And make a part of blest society:
But not to me the charms of converse sweet,
Or blest society, afford delight,
Or singer's tuneful pipe, or prattle fond
Of infancy, so much desir'd and lov'd;
Or the melodious flute, or harpsichord
Thrice tun'd, tho' touch'd by fair Clorinda's
hand.

So far unbrac'd and useless lie those nerves
That to the brain should give intelligence
Of sounds, that vibrate on the ear, unheard.
When pensive o'er the verdant meads I rove,
Not the delightful harmony of birds
In concert, nor the ploughman whistling blythe,
Nor falling brook, that o'er the pebble smooth,
Transparent trickles, nor the rustling winds,
To whom the trembling leaves respondent
dance.

E'er break in upon the silent scene,
To cheer the mind, attentive to its griefs.—
Yet these I well could spare—but, when to
thee,

Fair Sion! and thy hallow'd courts on earth,

With solemn steps I walk, in hope to hear
From human voice, divine, divinest truths,
Then to be quite excluded—
Then, in the room of prayer and praises, a
blank

Of universal silence reigns around,
And flags Devotion's wings: the eye intent
Fain would assist its fellow sense, and spell
From motion and from gesture, part at least
Of those high themes, that into minds prepar'd
Pour comfort or instruction; upwards drawn
Each faculty, strain'd to the highest pitch,
Each sense would now be ear—till now the soul
Calls in her feeble powers, herself too weak
To bear their longer absence; down she sinks
Exhausted, spiritless, depress'd, and sad,
To find her utmost efforts all in vain,
“And Wisdom at one entrance quite shut out.”
So much the rather, Thou, celestial Spirit!
Speak in the still small voice, that needs no aid
Of nerve or membrane to convey the sound,
But finds its way immediate to the heart.
There make me quick of hearing; thence eject
All the tumultuous rabble of vain thoughts,
Passions unmortified, resentment keen,
Sad fears and worldly sorrows, working death,
With all the train of moping melancholy:
And plant instead thy blessed fruits of love,
Joy, peace, long suffering, meekness, gentleness,
Best garb of Christian women—but o'er all
Let gratitude and thankfulness abound,
For blessings yet continued—Precious light!
Invaluable, chief corporeal gift.
Through that blessed medium knowledge
enters,—

The labours of the pious and the wise,
In different climes and distant ages born,
Are all brought home to me, and made my own,
Still to my eyes the Book of GOD expands
Its sacred leaves, replete with light and truth
“Light to my feet and lanthorn to my path.”

* We are indebted for this Article to Mr. S. Bagster, whose pious mother had been for many years afflicted with deafness, and who, he remarks, “could take up the joys and sorrows as her own,” which in these lines are so pathetically described. It is not known that they have been before published.

Irish Chronicle.

From Rev. J. Wilson to the Secretaries.

Boyle, Nov. 21, 1823.

SINCE my last, a Bible Society has been formed in this town, another in Carrick, only seven miles from this, though in another county, and several others in the province, so that each county in Connaught has now its Bible Society; this, I can truly say, has been the desire of my heart, and an object of my fervent prayers, ever since I saw the barren state of the country, in reference to the word of God; and I am happy in being able to add, that my expectations, in reference to the reception with which the word of God meets, have not been disappointed; for many, who live day after day upon scarcely any thing but potatoes, subscribe their penny per week for the Bible; some of whom are Roman Catholics.

Let, then, the wrath of man vent itself in every possible way, this word shall rise superior to it; and shall not return void, but shall accomplish that which its Author pleases, and prosper in the thing whereto he sent it. I have nothing particular to communicate respecting the schools, for though always thinly attended at this season of the year, they are now more so than usual, and Providence is affording a fine season for getting in the potatoes; and though, in cold soils, there is but a small crop; yet, it is hoped, that the abundance in other lands will furnish a more plentiful supply than was anticipated. Thus again the Lord has been better to us than our fears had suggested.

Yours affectionately,
J. WILSON.

*From an Irish Reader to the Rev.
J. Wilson.*

Collooney, Dec. 13, 1823.

REVEREND SIR,

I again attempt to detail the feeble exertions I have made for extending the boundaries of Christ's kingdom as usual, within this present month; and

could have often wished that it had fallen to some other person to describe the success with which these imperfect labours have been attended. I have read the scriptures regularly in English and in Irish every day, and have endeavoured to ascertain how far they have been blessed, to the moral and spiritual improvement of the hearers. I have also the happiness of knowing instances, of individual benefit, where, I trust, the word of life, under divine agency, has renovated the heart, overcome prejudice, and is winning its way by degrees.

A young man, who conducts a pay-school in Ballintoher, whose name is Feeaney, has made a tolerable proficiency in learning to read the Irish language. He begged of me to give him an Irish Testament in the old letter, which I granted to him, and took an opportunity of conversing with him on its contents. Never did I feel a deeper interest in attempting to develop the unsearchable riches of Christ, as the grand subject of revelation; nor did I ever witness stronger indications of deep concern in the countenance of any with whom I have ever conversed on a similar subject: his efforts to express to me his admiration of what he perceived to be so richly adapted to his wants, as a sinner, were very impressive; and his utter detestation of a system, which, with exclusive pretensions to christianity, hides it from the eyes of men, and sets up an imposture in its room. He then requested that I would fill the blank leaves of his Testament with the heads of the observations I had made, to assist his memory; as he declared it was his firm resolution to report to all within his reach, those things which he should ever consider as glad tidings of great joy.

All who acknowledged the divine authority of the Bible, ought to admit that the Lord is found of them who sought him not, an instance in confirmation of this I have to relate. On the evening before the last fair day of this town, a young man and his wife

called at my place, craving lodging for the night; I had the Bible in my hand, and was commencing to read the second chapter of Ephesians for my own family, when I desired the strangers to sit down; I read slowly, and with an emphasis intended to direct their attention to the importance of the chapter. They were all very attentive; but more particularly the man, who seemed sensibly struck and considerably agitated: when done reading the chapter, he inquired what book it was from which I had been reading. I told him it was the word of God. He observed, that he never before had known there was such a book, and began to inquire respecting the full import of some of the passages which had arrested his attention: these were the expressions—dead in trespasses and sins—walking after the course of this world—by nature the children of wrath. I endeavoured to answer him as feelingly as possible from the scriptures, and when I had finished, the man looked earnestly, and with emotion exclaimed, It is indeed God's word, and my state is fully what it describes. I have been a profligate for many years, but will now, with divine assistance, flee from the wrath to come, and seek direction and strength in the word of God. I gave the man a Testament, as he could read, and accompanied him and his wife the day following for two or three miles on their way towards Sligo, where he intended to follow weaving, to which he was bred, and to give up the evil course of life which he had so long pursued.

*From an Irish Reader to the Rev.
W. Thomas.*

Callaghan Lands, Dec. 16, 1823.

REV. SIR,

One year is now nearly elapsed since I first commenced reading and explaining the Irish scriptures in this vicinity, under the auspices of the Baptist Irish Society, and I should be happy to spend the remainder of my life in turning poor perishing sinners from darkness to light, and from the power of Satan unto God. It would be impossible for me to give you more than a faint idea of the immense numbers I read and explained to, at different times, and the various places I have frequented within the last six months at Cappabawn mountains, Shean mountains, and Glenvaunish

mountains, on Sabbath evenings, all large and populous villages, and always well attended by men and women; several of them without shoes or stockings, who come four, three, two, and one mile distance out of the villages, on purpose to hear for themselves, and have always heard with the greatest anxiety. O what a fine opportunity to explain the gospel and epistles in Irish and in English to hundreds of poor perishing sinners that never heard them read or explained before! I hope the hearts of the people are softened; I often see many bathed in tears. O that I had a voice like a trumpet to explain the free salvation of the gospel, to every creature throughout this benighted land. I frequently read in bogs, fields, &c. wherever I could collect any to hear me, in this vicinity, and in Scariff.

*From an Irish Reader to the Rev.
Mr. West.*

Boyle, Dec. 19, 1823.

REV. SIR,

This evening I have returned home, after seeing all the schools in my way. Indeed I am happy to find that all my friends in this country are daily growing in grace and in the knowledge of the Lord, and that their numbers are daily increasing. And such as read the scriptures are beginning to doubt if the priests be invested with such power, and making use of that talent which the Lord gave them, they are beginning to examine for themselves, and try the spirits whether they be of God, and the Lord is daily blessing their endeavours, by opening their understanding to understand the scriptures. On my way I called on one W. Brennan, who has renounced popery. I asked him what objection had he to the doctrine of the church of Rome; his reply was, that it was contrary to the doctrine of the Bible, which sets forth Christ Jesus as the all-sufficient atonement, and that his blood cleanseth us from all sins; and added, that he would never kneel to a priest. He gave me such satisfactory answers, that I have reason to hope the word of God is come to him with power and much assurance. Previous to my leaving home, I had a daily opportunity of talking to my neighbours about the one thing needful; and the most part of them are beginning to pay the greatest attention to what I read and say to them about the friend of sinners.

*To the Secretaries of the Baptist Irish Society.**Newmarket on Fergus, Dec. 20, 1823.*

I arrived here last night, through mercy, after being exposed to considerable danger; my health is also graciously preserved, though being exposed to the wet and inclemency of the season; having obtained help of God, I am continued to the present moment. When I look back and consider the various hair-breadth escapes which I have had, and see one and another brought to the knowledge of the truth by my humble instrumentality, I behold, I trust, with gratitude, the gracious end for which I have been preserved. My ministry is well attended, even in this prejudiced place, particularly by the army and police. I have good reason to hope, that the Lord has commenced the good work in some of their hearts, their conduct is changed, the Lord's-day is observed, the Bible is the object of attention, and also other good books. I have a small useful library for the purpose of lending.

I preached the day before last, in the barrack-room at Tomgrany; it was filled with soldiers of His Majesty's Royal Borderers, police, some papists, and some who left the popish communion through the instrumentality of the Society. I heard the soldiers were greatly delighted when they were informed I would preach for them. Nothing could exceed the attention of the whole; and when I was done, one of the soldiers stepped forward, and most gratefully thanked me, wished they were situated near me, and hoped I would soon come again to them. I preached a great deal to the ninety-third regiment, who were quartered in these parts, are now on their passage to the West Indies, the regions of pestilence and death. Who knows how useful many of them might be made? or the Lord might have been preparing them for that country where there is no more death? I preached at Scariff; there were a number of school-children present, who paid the greatest attention. Preached last Lord's-day at Mount Shannon, in the county of Galway; a very large room was crowded at twenty minutes notice; nothing could exceed their attention. The poor people always appear pleased to see me come to them. A poor Roman Catholic followed me several miles to hear, who heard I went

through the country. On the Lord's-day evening I preached at Clonwella; though the night was very wet and severe, several came miles through bogs and mountains to hear. I have felt an increase of happiness in preaching, and I trust that it is what I handle, and feel, and taste, of the word of God. I declare to others, not only by preaching, but also by teaching, in all possible places, and on all prudent occasions, not because I think myself better than others, but because I am a poor sinner, and hope I have obtained mercy through the atoning blood and justifying righteousness of the precious Jesus.

The schools have done well, notwithstanding the nakedness of the children, the severity of the season, and the most determined and persevering persecution. The children have committed great quantities of scripture to memory. Two little females committed forty-eight chapters each this quarter to memory: those children, I trust, will become burning and shining lights.

I am, my dear Sir,

Yours very truly,

W. THOMAS.

From an Irish Reader to the Rev.

J. West.

Ardnaree, Dec. 20, 1823.

REV. SIR,

In consequence of my returning from the lower part of Tyrawly late this evening, prevented me from sending this letter in my Rev. friend M'Kaag's packet: however, I hope you will pardon me, as I expect that my time in the country was not mispent. I went from one village to another, endeavouring to banish ignorance from among my countrymen and fellow-sinners, and frequently praying to the Father of mercy that my feeble exertions would have the desired effect. One man asked me if I were a preacher; I told him that I never stood up to preach as our ministers do, but as I expected to be saved through the merits of Christ Jesus, I delighted to recommend others to depend on him also. He then said, that we Protestants and preachers do not allow the Virgin Mary any merit; I told him, that we knew her to be the mother of Jesus Christ, and that she is in heaven, but that we dare not wor-

ship her as they do, because the scriptures tell us that there is but one God, and one mediator between God and man, the man Jesus Christ. This assertion brought on several other questions, which I also endeavoured to answer to the satisfaction of my hearers, by applicable portions of the New Testament.

There is a general stir at present among the people respecting religion, and they are resolved to search the scriptures for themselves, to see whether those things be true. As I came through the town of Killala, on my way to this town, an acquaintance of mine brought me to have a conversation with a Roman Catholic that was at the point of death; and I gladly went and spent some time, diligently endeavouring to direct his attention to Jesus Christ, who is able and willing to save all that put their trust in him. He could hardly speak, consequently I was obliged to put my ear near his mouth, so as to hear his answers to some of my conversation. He told me that he depended on Jesus for his salvation. If this poor man's heart was equal to his profession, I hope he is now in glory: he had not many hours to live when I parted with him. Let all who confess and forsake their sins, with joy receive the atonement; for the blood of Jesus Christ his Son cleanseth us from all sin. Let tried and afflicted believers commit their way unto the Lord, and their thoughts shall be established, for he will keep them in perfect peace, whose mind is stayed upon him, because they trust in him. I also put this poor man in mind of the thief on the cross, that when he believed in Jesus Christ that his sins were forgiven him.

I remain, Rev. Sir,

Your very humble servant.

Our Friend, the Rev. Mr. West, of Dublin, having sent us an Extract from a Letter he has received from the venerable Dr. Carey, it will be gratifying both to him and our Readers to find it appended to our Chronicle.

Calcutta, May 7, 1823.

My dear Brother West,

I received your kind letter, and the parcels you sent me, for which accept my best thanks.

I have not forgot you, my dear brother, and trust I never shall.

You see by public accounts what is going forward in India. The attempts made in various ways by persons of different denominations, are very encouraging, and a degree of harmony and union of effort prevails among us, which is highly encouraging. The Lord has already done much for India.

It is not the same country, in a moral sense, that it was when I landed nearly thirty years ago: then all was infidelity among Europeans, and all superstition among the natives; now a very great number of Europeans in every state fear God, and worship him in spirit and truth.

The superstitions and prejudices of the natives are gradually giving way, and unless I am egregiously deceived in my judgment, there is an amazing alteration for the better among them.

It gets late and I must close, by assuring you that I am

Very affectionately yours,

W. CAREY.

To the Secretaries.

Jan. 20, 1824.

MY DEAR SIRS,

I have received as under for the Society:

	£	s.	d.
At Edinburgh	103	12	6
Glasgow	84	15	9½
Greenock	14	15	8½
Newcastle	2	19	0

A few Friends at Eagle-street Meeting, London 2 5 6 3

Mr. Anderson also purchased books for me for a lending Library, to the amount of £13; and I received for my new Meeting at Clonmel, £8 7s.; which, with the £175 3s. 10d. reported in the last Chronicle, makes the total amount of Collections during my visits to England and Scotland, £404 19s. 4d. If a visit is paid to Newcastle in the spring, I hope more will be done there, and in the vicinity. I have experienced much friendship, and have been greatly occupied in preaching at most places where I stopped. The Lord be praised for all his goodness!

I am, Yours affectionately,

STEPHEN DAVIS.

Subscriptions or Donations received by William Burls, Esq. Treasurer, 56, Lothbury; Mr. Irimey, 20, Harpur-street, and Mr. Pritchard, 16, Thornhaugh-street, London, Secretaries.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

OXFORDSHIRE AUXILIARY.

ON Tuesday, October 14, 1823, the Annual Meeting of the Auxiliary Society for Oxfordshire, and Counties adjacent, was held at Middleton Cheney, Northamptonshire. The Rev. John Mack preached in the morning from John viii. 12; "*I am the light of the world;*" and the Rev. T. Coles in the evening, from Genesis xlix. 10; "*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.*" The devotional services were conducted by the Brethren James Hinton, Searle, Philippo, and Gray. The meeting for public business was held in the afternoon; George Davenport, Esq. of Oxford took the Chair. The usual Resolutions were adopted. The Meeting expressed its tender sympathy with the Parent Society in the great loss it had sustained in the death of the beloved Mr. Ward, and especially felt its own afflicted situation in reference to the late removal of the esteemed Mr. Hinton. In his suggestion this Auxiliary originated in the year 1815, and it has uniformly been benefitted by the activity of his labours, and the energy of his zeal. In the midst of these mournful bereavements, it is matter of great encouragement to observe the cause is going forward; the Missionary and the Minister in succession may follow each other to the grave, but the office of both shall be continued and perpetuated; "*because I live, ye shall live also.*" The decease of our ministers, who have taken an active part in the proceedings of the Missionary Society, powerfully enforces the impressive exhortation of

the Saviour, "*While ye have the light, walk in the light, that ye may be the children of light.*"

The congregations were large, serious, and highly interesting, and collections very good.

W. G.

Chipping Norton.

LETTERS have been received from Mr. and Mrs. Leslie, dated Madeira, November 24, which island they had reached three days before. Their voyage so far had been tolerably pleasant, except that on the 14th they had been seriously alarmed by the cry of "fire," and for a little time the whole ship was one scene of confusion and distress. Through the good providence of God, however, the fire, which originated in an accident, was speedily extinguished; had it occurred in the night, all on board might have been, in a few minutes, plunged into eternity!

At Madeira, the whole of the passengers were invited on shore by an English merchant residing there, and treated with the utmost hospitality—but the proofs of Popish superstition which surrounded our young friends on every side, excited their strong commiseration, and served to strengthen their attachment to the great and glorious cause for which they have forsaken the land of their nativity. Both Mr. and Mrs. Leslie are engaged in studying the Hindostanee.

Foreign Intelligence.

SERAMPORE.

LETTERS have lately been received from Mr. Mack, dated in June last, containing intelligence from different parts of India, much of which is inserted in the present Number. As to the interesting sphere of his own labours, he expresses himself in the following candid manner :

"WITH ourselves, I mean at Serampore, we are praying and labouring for success ; but are not at present enjoying it. A few occasional inquirers come to us, but we have no particular hopes respecting any of them. Still the labours of our Native Brethren are highly gratifying, and we have no doubt will be finally crowned with a blessing. Through them the gospel is now preached around Serampore, to an extent and with a regularity unprecedented here ; and we endeavour, in the best way we can, to prepare them for the work of preachers. Every Thursday evening we have a conference upon a text of importance, by which means we are enabled to correct and enlarge their ideas, and at the same time become acquainted with their abilities, and the knowledge which they possess, and so understand how far we can confide in them as preachers. Several of them are men of superior abilities and ready utterance. On Saturday evening they meet at my house again, for instruction. Something like a theological lecture is delivered, and then we enter into a free and full conversation on the subject. On these occasions I derive very great assistance from my dear friend, Mr. Williamson. He came to this country as a surgeon of a merchant ship, and settled in Calcutta. He was baptized before I came out, and nearly a year ago he gave up his situation, and devoted himself to the work of God. He has applied to the Bengalee with great assiduity, and has made corresponding proficiency. He is employed as a teacher in the College, and his heart is in his work. Brother De Cruz, who was formerly at Midnapore, is now here, and is also very useful. Brother Douglas left us just after Mr. Ward's death, to superintend an indigo factory, and at the

same time occupy a station as a Missionary. He took with him a promising Native youth, who had been several years employed in the printing-office, and was inquiring after salvation : he had the pleasure of baptizing him the other day."

We have great pleasure in adding the following particulars respecting the progress of *Female Education* in and around Serampore.

WE have established *seventeen* schools, in which there are nearly 300 girls. Five of the schools are in Serampore, and the rest in the adjoining villages. The children generally get on very well, and we have received much encouragement. We have heard of two respectable Natives, who would not send their girls to our schools, but have determined to have them educated in their own houses. One of them took away a very promising girl, the daughter of one of his servants, from one of our oldest schools, to make her his domestic governess ; and the other wished to have one of our schools brought into his compound, (or yard,) and then his daughters might attend it. To this we should have readily consented, but he would not allow our young ladies to visit it, and we could not think of paying the expenses of a school which we were not permitted to superintend. However, he has declared he shall have a school of his own ; and so much the better.

The sum of £150 was remitted for the assistance of these interesting schools in November last, immediately on receiving accounts of their formation.

DELHI.

Extract of a Letter from Mr. Thompson to the Brethren at Serampore, dated

10th May, 1823.

THE Moosulmans continue their inquiries, and are still very desirous of every part of our scriptures ; in some instances with a view to search into the truth of controverted points, and in others to strengthen themselves from our scriptures in the Mahomedan faith. Two eminent Moulvees have recently purchased from persons who had re-

ceived them gratuitously, parts of our scriptures in Persian, Arabic, and Hindoostanee: and one Mahometan seeing an English Bible go off at an auction for a trifle, purchased it, he said, merely because no European would bid for it. Old Abdoolah has, with great care and at his own expense, bound the damaged Arabic Bible I made him a present of, and carries it about in a chintz bag.—At the ghaut and at the chouk, persons have sometimes heard and questioned with great earnestness, entering deeply into the subjects read or discussed. One old man, professing to be an hundred and ten years old, no sooner found himself attacked on the score of his brahminical thread, than he took it off, and notwithstanding the remonstrance of a brahmun, threw it into the river. The Kuveera-pun'thee, who came to me at Hurdwar, has visited me here also; but though he has visited me frequently, I have not been able to prevail on him to stay with me to be patiently instructed in the gospel. The word, however, continues to be preached, both at the ghaut and in the city: and sooner or later we hope the fruit will appear. Anxious that the Hindoos should have the peculiarities of the gospel more particularly explained, and impressed upon their minds, rather than their fooleries discussed in tracts which we publish for them, I have commenced writing several, in which the character of our Lord Jesus Christ as a Saviour is particularly set forth, his death made the foundation of the sinner's acceptance and justification, and the last command to preach the gospel to every creature, strengthened by prophecies, insisted upon.

DINAGEPORE.

UNDER date of 27th May last, Mr. Fernandez writes thus;

"I HAVE much pleasure in informing you, that through the Divine blessing, twelve persons were baptized on the Lord's-day, the 4th instant, in the Tangan river at Sadamuhul, in the presence of a large number of the village people, many of whom appeared greatly affected with the solemnity of the occasion; and that on the same day fifty-six members sat down there at the Lord's Supper.

"Since my last letter to dear bro-

ther Ward, in which I gave him a sketch of the state of the church here, three members have died; the remainder, with the twelve newly baptized ones, now amount to ninety-seven persons, from which, however, nine are excluded.

"I have a great deal of business to attend to the whole of the day; I, however, constantly spend the evenings of the week-days in instructing the people. The Native Christians have three prayer-meetings in their own houses, by rotation, every week, viz. on Tuesday and Friday evenings, and the women, among themselves on Wednesday morning. Nidhee-ram spends the greater part of his time at Sadamuhul, and goes out to preach in the neighbouring villages and markets twice or thrice a week. Divine service on the Lord's-days, both in the morning and afternoon, is well attended. My school continues to prosper. The scholars are making pretty good progress in their reading, writing, &c. Many of them can recite the Ten Commandments and some of the Tracts by heart. They are now seventy in number; but between fifty and sixty only daily attend the school.

"The whole of the Tracts I had from Serampore, two years ago, having been given away, I shall be glad to have a fresh supply sent up by the return of the first boat that may be dispatched hence to Calcutta."

AJIMERE.

A LETTER received from Mr. Jabez Carey, dated 3rd May, reports, that he had formed five Schools, at as many different towns or villages, and that the whole number of pupils is 261. These schools have been placed under his care by the British Government, with a view to improve the condition of the people in that newly acquired territory.

SEBOLGA.

AGREEABLY with the intimation in our last Number, we give some extracts from a communi-

cation from Mr. Burton, dated 30th January last.

I MENTIONED in my last to Dr. Ryland, that we found the Battak language very similar to the Malay. A more intimate acquaintance proves this similarity to be greater than we then supposed; so that in acquiring the Battak, our knowledge of Malay turns to excellent account. It would be impossible indeed to do any thing without a considerable acquaintance with the Malay; for no European having previously acquired the Battak, nor any Battak man the English, the only channel to it is through a Malay interpreter. Nor have we been able to meet with more than one person who can read and write both Malay and Battak well. This is a Malay priest, who lives about ten miles from Sebolga, a very able man, thoroughly acquainted with the Battak laws, customs, &c. and capable of affording us much aid; but being a merchant as well as a priest, and residing at such a distance from us, we have not been able to prevail upon him to spend more than four or five days in the month with us, for which we pay him ten dollars.

My first object was to collect a number of the most common words, and form for my own use an English and Battak Vocabulary. This collection now consists of about 1500 words, or rather roots, alphabetically arranged; and the Battaks and Malays observing the same rules in the formation of their derivatives, and the prefixes and affixes being mostly the same in both languages, I can form from these many hundreds more. Thus furnished, I have begun translating portions of scripture, which I hope another day to have printed, and to circulate in the form of small tracts. "The History of the Creation," including the first chapter of Genesis, and the first six verses of the second chapter is finished. But though I have bestowed considerable attention and care upon it, having corrected it many times, and written it all out thrice, yet I shall, no doubt, be able to improve it much twelve months hence. It is pleasing to know, however, that the natives understand it in its present imperfect state; an evidence of which we have in the interest it has excited in the mind of our Rajah. He came to visit us when it was about half finished, and read this part over twice

with much attention, asking many questions upon it, and about the book, of which it was a part. The next time he visited us he said, 'The people at home say, I am deranged.' Why? 'What I read here the other day, so got into my head that I could not help repeating it aloud all the day long, and also at night in my sleep, so that the women say I am mad.' When finished, (proceeds Mr. B.) I took it to the onun, or market, which is held here every fourth day, and endeavoured to read it to the people assembled; but I soon found this was impossible. It was such a novel thing to hear an European read Battak, that my voice was quickly drowned in the din of shouts and laughter; and I thought it best to retire, not doubting that they would be more composed another day. The Rajah requested that when any of the Toba people came down from the mountains, I would lend it to him, to shew them. Two days since he came to request me to make him a copy, that he might read it to his people in the dsum (or market house) in the evening.

A second Tract may include the remainder of the second chapter of Genesis, and be entitled "An Account of Man's Happy State;" and a third Tract the third chapter, "The Fall of Man." These may be followed by a Translation of the Commandments, and a Tract on the Way of Salvation, &c.

It is a very pleasing and encouraging circumstance, that so many of these people are able to read; yet in twenty cases to one, as far as our observation goes, it is in such a pitiable way, that it only excites surprise that they can understand any thing of what they read. Their alphabet is peculiarly simple, which may account for so many of them learning it; but their knowledge of letters is in a great majority of instances limited to this acquisition. Their books are all small, written on the bark of a tree, and most that we have yet met with; treating of lucky and unlucky days, and means for making an attack upon an enemy, or frustrating his plans; miserably destitute, of course, of every thing calculated to improve the mind, or give to the youth a relish for reading. A book, therefore, of larger dimensions than the Tracts named above, would not, I think, be read by these people in their present state—certainly not till they become in some measure familiar with the most pro-

minent of the important ideas, so totally new to them, which we wish to communicate.

Our friends in England can form but a faint idea how thick and gross the darkness is, with which these people are emphatically covered. It is really surprising with what perfect ignorance of every thing beyond the mere vicinity of their birth-place, they can pass through the world; and as to another world, their minds present a perfect blank. To our questions upon this subject, we have usually received such answers as the following—"When we die, there is an end of us, perhaps our souls become jins, (devils) and fly about in the air for a time, and then perish! who knows? The earth for any thing we know, will exist for ever." I cannot yet discover that they offer sacrifices to any class of beings. They invoke all the jins in a body, and the spirits of their ancestors—of departed teachers or conjurers—of Naga, the fabled serpent of the Hindoos—and of all the rich men in the world, dead and living, to assist them in seeking gold, rice, clothes, &c. A funeral is always welcomed for the good things attending it; as it is a time of great feasting when the relations of the deceased always kill as many buffaloes, or hogs, as their circumstances will admit, and after the interment, suspend the heads of these animals, with some rice and water, near the grave, that the departed spirit, in visiting the body, may be gratified by seeing the respect done to his memory, and (should it need such elements) take some refreshment. The body is never interred till the feasting is ended; in consequence of which, a Rajah is sometimes preserved above ground three months! They suppose that the spirit may at any time be called to the grave by beat of gong; and accordingly, at certain periods assemble at the grave in great numbers for this purpose. After much dancing, &c. one of the near relations of the deceased supposes, or pretends to suppose, that he is possessed by the spirit of the departed, and being no longer himself, becomes identified with him. In this new character, he tells the multitude that he is come to meet them from his wanderings in the air—that he wants to eat buffalo and rice—to drink arrack, and to obtain a new suit of clothes, all of which are immediately given to him! After some time, the spirit departs, and he is left himself. If he be questioned about what passed

in his mind during this possession, he replies, that he had no longer his own thoughts, and that he knows nothing about it. One would think it impossible that so gross a deception as this could be practised with effect upon any but the very young, yet they *all* pretend to believe it. Though they look upon Satan as the head of their jins, their estimation of his intellect is miserably mean, as may be judged from the ease with which they suppose him to be deceived. When a person becomes exceedingly ill, so that his relations are apprehensive of his death, or, (what in their estimation is the same thing,) that Satan is about to take him, it is common for them to dress up an image, and take it to the door at night, when they suppose the Prince of the Power of the Air is about to enter, and accost him in some such terms as these: "Ah, Satan! are you coming to take away our friend, and distress us? Well, if you will have him—there he is (throwing out the image,) take him away." Should the sick man after this recover, they *fully believe* that they have thus succeeded in cheating the devil! Alas! they have never been visited by the day-spring from on high; and does not darkness here cover the earth, and *gross darkness* this people? From seeing what these people do *not* know, we are strongly reminded how great are our obligations for that blessed gospel which brings "life and immortality to light," and of the duty incumbent upon us—to diffuse, as widely as possible amongst our benighted fellow-men, this glorious light from heaven.

AMERICAN BAPTIST MISSIONARY SOCIETY.

SOME interesting intelligence respecting the Mission in the Burman Empire, carried on by our American brethren, has lately reached us. It appears very probable, that the removal of Mr. Judson, and Dr. Price to Ava, will be overruled for good. The following particulars are extracted from Mr. Judson's Journals.

The Missionaries left Rangoon on the 28th of August, (1822) and reached Ava on the 27th of September. They were immediately introduced to the king, and Dr. Price was received

very graciously. Though Mr. Judson appeared before him almost every day, the king did not notice him until October 1: on that day, being in the royal presence, the king said to Mr. Judson, "And you, in black, what are you? a medical man, too?" "Not a medical man, but a teacher of religion, your majesty." The king asked him if any had embraced his religion; to which Mr. Judson replied in the affirmative; and the king asked him many questions, on religion, geography, and astronomy. Mr. Judson had further conversation with a royal secretary, and other persons attached to the court; upon the close of which he observes, "Thanks be to God for the encouragement of this day. The monarch of the empire has distinctly understood that some of his subjects have embraced the christian religion, and his wrath has been restrained."

Oct. 4. Prince M. eldest half-brother of the king, sent for Mr. Judson. "He is a fine young man of twenty-eight, but greatly disfigured by a paralytic affection of the arms and legs. Being cut off from the usual sources of amusement, and having associated a little with the Portuguese padres, who have lived at Ava, he has acquired a strong taste for foreign science. My communications interested him very much, and I found it difficult to get away, until brother Price sent expressly for me to go again to the palace."

Mr. Judson had frequent conversations with court officers on religion, some of whom manifested a spirit of candour and free inquiry, which greatly encouraged him. On the 21st he had an hour's uninterrupted conversation with Prince M. "But I am sorry to find, that he is rather amused with the information I give him, than disposed to consider it a matter of personal concern. I presented him with a tract, which he received as a favour; and finally I ventured to ask him, whether Burman subjects, who should consider and embrace the christian religion, would be liable to persecution." He replied, "Not under the reign of my brother. He has a good heart, and wishes all to believe and worship as they please."

23. Had some pleasant conversation with Moung Z— in the palace, partly in the hearing of the king. At length his majesty came forward, and honoured me with some personal notice for the second time, inquired much about my country, and authorized me to invite American ships to his dominions,

assuring them of protection, and offering every facility for the purposes of trade.

28. Spent the forenoon with Prince M—. He obtained for the first time, (though I have explained it to him many times,) some view of the nature of the atonement, and cried out "good, good." He then proposed a number of objections, which I removed to his apparent satisfaction. Our subsequent conversation turned, as usual, on points of geography and astronomy. He candidly acknowledged that he could not resist my arguments in favour of the Copernican system; and that, if he admitted them; he must also admit that the Boodhist system was overthrown. In the afternoon, visited Prince T—. A hopeless case.

Mr. Judson, on a visit to Prince M—, gave his wife, the Princess T. (own sister to the king) a copy of Mrs. Judson's Burman Catechism, with which she seemed much pleased. They both treated him kindly, and told him to invite his wife to Ava.

From atwenwoon K— and the Tset-kyah-woongyee,* he received marked attention, and with the former held a conversation on religion. At a second interview with Prince M— and his wife, he made a more full disclosure of the christian religion.

AMERICA.

An interesting periodical work, published in New York, contains a 'Narrative of the state of religion within the bounds of the Synod of New York and New Jersey,' from which, notwithstanding—

* The woongyees, of which there are four, rank next to the members of the royal family, being *public ministers of state*, and forming the high court of the empire. The atwenwoons, of which there are six or seven, may be termed *private ministers of state*, forming the privy council of the king. Next in rank to the woongyees are the woondouks, *assistants* or *deputies* of the woongyees. The subordinate officers, both of the palace and of the high court, are quite innumerable.

According to the public registers, 40,000 houses have removed from Ahmah-rah-pore to Ava, the new capital, and that 30,000 remain. The Burmans reckon ten persons, great and small, to a house, which gives 700,000 for the whole population of the metropolis of Burmah.

ing the scantiness of our limits, we shall make an extract for the gratification of our readers.

In several churches under the care of the Presbytery of New York, there are very promising symptoms; especially in the city of New York, the aspect of the churches is peculiarly flattering. In those of Broome-street, Vandewater-street, Rose-street, Corlaer's-Hook, the Bowery, and especially Wall-street, there has been considerable excitement, and encouraging additions have been made to the communion of the church. Spring-street church has experienced an effusion of the Holy Spirit within the last year; and as the fruits and evidences of this good work, the names of fifty-two have been registered among the people of God. The Brick church has witnessed, again, the descent of the Holy Ghost, in his quickening, enlightening, sanctifying, and comforting influences. While Christ's professed disciples have come valiantly, with one accord, to the help of the Lord, more than one hundred from the world have, during the past year, it is supposed, been made willing in the day of his power. The Orange-street church, also, has been favoured with a revival of religion. That afflicted city, chastised as it is by the scourge of heaven, may sing of mercy as well as of judgment. It would seem as if God proclaimed to it aloud from heaven, The day of vengeance is in my heart, and the year of my redeemed is come.

Within the limits of the Presbytery of Jersey, the churches of Paterson and Rockaway have each experienced a partial outpouring of the Spirit of God. The church of Chatham, since last November, has shared abundantly in the gracious influence of a gradual and powerful work of God, which has resulted in the increased holiness of God's people, and an addition to their number of seventy-seven new members. Since the opening of spring, the great Head of the church has condescended to visit Morristown in the multitude of his mercies. He spake in power, his disciples heard his awakening voice, and came forth to meet their Lord. The dead also heard and lived; and one hundred and twenty have already been added to the church. "This is the Lord's doing, and it is marvellous in our eyes."

From the reports of the Presbytery of New-Brunswick it appears, that there is among the students of Nassau Hall an increasing spirit of benevolence manifested, in the vigorous operation of their Bible, Tract, and Education Societies—a spirit which the Synod devoutly wish may never decline, and which they cannot too highly commend. The Theological Seminary at Princeton is still in a flourishing state, and the students are generally distinguished by unwearied diligence in the prosecution of their studies, exemplary piety, unexceptionable morals, and a habitual readiness to spend and be spent for Christ and his church.

Contributions received by the Treasurer of the Baptist Missionary Society, from December 20, 1823, to January 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.

£ s. d.

Oxfordshire Auxiliary Society, by Rev. W. Gray, viz:—

Abingdon	61	0	5	Fairford	5	0	0
Alcester	9	10	0	Faringdon	3	19	0
Banbury	2	12	6	Hooknorton	9	9	0
Blockley	10	15	6	Middleton Cheney ..	24	0	7
Bourton	18	17	10½	Naunton	1	0	0
Burford	8	15	3	Oxford	14	13	0
Chipping Norton	30	18	4	Shipston	3	9	6
Cirencester	16	2	10	Stow	2	0	0
Coate, Bampton,				Witney	2	14	6
&c.	17	2	5				

242 0 8½

Nairnshire, Society for propagating the gospel, by Rev. W. Barclay

5 0 0

Newbury, Balance of Collection, &c. by Rev. T. Welsh

7 7 6

Weymouth, Subscriptions, by Rev. W. Hawkins

7 6 8

Northampton, Auxiliary Missionary Society, (including £1 5s. from a few Young Persons)

20 0 0

West Yorkshire Assistant Society, by Michael Thackrey, Esq.

Bramley 9 | 0 | 0 |

Horsforth 2 | 0 | 0 |

Leeds 54 | 14 | 7 |

65 14 7

	£	s.	d.
Clipston, Collection, by Rev. John Mack.....	30	0	0
Lockwood, near Huddersfield, Collection and Subscriptions by Rev. James Aston	8	11	0
Southampton, Collection and Subscriptions, by Rev. B. H. Draper	11	3	6
Birmingham, Auxiliary Society, by Mr. Thomas King :			
Birmingham	5	12	6
Cradley.....	5	3	11½
Dudley	14	19	4½
Harley Hall.....	6	0	0
	31	15	10
Edinburgh, Sundries, by Rev. W. Innes	24	7	0
Irvine, Sundries, by Rev. George Barclay	2	14	0
Shoe-Lane, Sunday-school Boys.....	0	10	8½
A Friend, by Mr. Watson; <i>Cupar Fife</i>	30	0	0
Rev. Miles Oddy, <i>Howarth</i>	10	0	0
Aliquis, by Rev. James Hoby	1	1	0
Glasgow, Auxiliary Society, by Mr. James Deakin :			
Mission	93	5	7
Translations	212	14	6
Schools	24	4	0
College	1	1	0
	331	5	1

including the following Donations from various Societies :

St. John's Parish, Association, by Mr. P. Falconer.....	13	8	3
Association of Theological Students in the Uni- versity of Glasgow, by Mr. D. Macfarlane	5	0	0
Greenock, Auxiliary Society, by Mr. Ker.....	10	0	0
Greenock, Port Glasgow, and West Renfrew Bible Society, by Mr. R. D. Ker	10	0	0
Govan and Partick, Society for Religious Pur- poses, by Mr. Fullarton	10	0	0
Glasgow, Female Association for Oriental Translations (Two Donations).....	41	4	6
Paisley, Auxiliary Bible Society, by Mr. Sym- ington	10	0	0
Dumbarton, Auxiliary Bible and Missionary Society, by Mr. Latter	5	0	0
Greenock, Female Missionary Association....	15	0	0
Youth's Bible and Missionary Society, Rev. Mr. Barr's Relief Church, Glasgow	7	10	0
Baptist Church, Storie-street, Paisley, by Mr. Watson.....	2	0	0
Penny Association, in Rev. Messrs. Kidstone and Brash's Congregation, Glasgow	5	0	0

TRANSLATIONS

Berwick on Tweed, Baptist Church, by Rev. W. Innes.....	10	0	0
East Lothian, Bible Society, by Ditto	25	0	0
Beith, Auxiliary Society, &c. by Rev. G. Barclay	8	0	0
Saltcoats, Female Bible Society, by Ditto	5	0	0
Kilwinning, Bible Society, by Ditto	3	18	10
Anonymous, to the Secretary, by Two Penny Post (5550) ...	10	0	0
"Thank-offering for Mercies received," by Mrs. B. Shaw.....	2	0	0

SCHOOLS.

Leith, Juvenile Bible and Missionary Society, by Rev. W. Innes	5	0	0
--	---	---	---

FEMALE EDUCATION.

Lockwood, near Huddersfield, Female Friends, by Mrs. Willett	21	9	0
Edinburgh, Female Friends, by Mrs. Mack	7	2	0
Ditto by Mrs. Innes	45	7	6